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The
Whole Duty
of
MAN
Necessary for
all
Families
With Private Devotions
for Several Occasions

THE

Whole Duty

OF

MAN,

Laid down

In a Plain and Familiar Way,

For the Use of All, but especially the *Meaneſt Reader.*

Divided into XVII **Chapters**;

One whereof being read every *Lord's-Day*, the Whole may be read over Thrice in the Year.

Neceſſary for all Families.

WITH

PRIVATE DEVOTIONS

for ſeveral OCCASIONS.

LONDON:

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TO THE

BOOK-SELLER.

SIR,

OU needed not any interceſſion to recommend this task to me, which brought its invitations and reward with it. I very willingly read over all the ſheets, both of the *Diſcourſe*, and the *Devotions* annexed, and find great cauſe to bleſs God for both; not diſcerning what is wanting in any part of either, to render it, with God's bleſſing, moſt ſufficient and proper to the great end deſigned, the ſpiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it is indeed what the title undertakes, *The Whole Duty of Man*, ſet down in all the branches, with thoſe advantages of brevity and partitions, to invite, and ſupport, and engage the reader; that condeſcenſion to the meaneſt capacities, but withal, that weight of ſpiritual argunrents, wherein the beſt proficients will be glad to be aſſiſted; that it ſeems to me equally fitted for both ſorts of readers, which ſhall bring with them a ſincere deſire of their own either pre-

ſent or future advantages. The *Devotion part*, in the concluſion, is no way inferior, being a ſeaſonable aid to every man's infirmities; and hath extended it ſelf very particularly to all our principal concernments. The *Introduction* hath ſupplied the place of a *Preface*, which you ſeem to deſire from me, and leaves me no more to add, but my *prayers to God*, "That the AUTHOR, who hath taken "care to convey ſo liberal an alms to the *Corban* "*ſo ſecretly*, may not miſs to be rewarded *openly* "in the viſible power and benefit of this work on "the hearts of the whole nation, which was never "in more need of ſuch ſupplies as are here afforded. "That his all-ſufficient grace will bleſs the ſeed "ſown, and give an abundant increaſe, is the hum-"ble requeſt of

Your aſſured Friend,

March 7th,
1657.

H. HAMMOND.

A PRE-

A

PREFACE

TO THE

Enſuing TREATISE;

SHEWING,

The Neceſſity of Caring for the SOUL.

§. 1. THE only intent of this enſuing *Treatiſe* is, to be a *ſhort* and *plain direction to the very meaneſt Readers*, to behave themſelves ſo in this world, that they may be happy for ever in the next. But becauſe 'tis in vain to tell men their duty, till they be perſuaded of the neceſſity of performing it, I ſhall, before I proceed to the *Particulars* required of every Chriſtian, endeavour to win them to the *practice* of one *general* duty *preparatory* to all the reſt; and that is, the conſideration and care of their own *Souls*; without which they will never think themſelves much concerned in the other.

2. *Man*, we know, is made up of two parts, a *Body* and a *Soul:* The Body only the huſk or ſhell of the Soul, a lump of fleſh, ſubject to many diſeaſes and pains, while it lives, and at laſt to *death* it ſelf; and then 'tis ſo far from being valued, that 'tis not to be endur'd above ground, but laid to rot in the earth. Yet to this viler part of us we perform a great deal of care; all the labour and toil we are at, is to maintain that. But the more precious part, the *Soul*, is little thought of, no care taken how it fares, but, as if it were a thing that nothing concern'd us, is left quite neglected, never conſider'd by us.

3. This *careleſneſs* of the *Soul* is the root of all the ſin we commit; and therefore whoſoever intends to ſet upon a Chri-

ſtian courſe, muſt, in the firſt place, amend that. To the doing whereof there needs no deep learning, or extraordinary parts; the ſimpleſt man living (that is not a *natural fool*) hath underſtanding enough for it, if he will but act in this by the ſame *rules* of common *reaſon*, whereby he proceeds in his worldly buſineſs. I will therefore now briefly ſet down ſome of thoſe *motives* which uſe to ſtir up our care of any outward thing, and then apply them to the Soul.

4. There be *four* things eſpecially which uſe to awake our care, the *firſt* is, the *worth* of the thing; the *ſecond*, the *uſefulneſs* of it to us, when we cannot part with it without great damage and miſchief; the *third*, the great *danger* of it; and the *fourth*, the likelihood that our care will not be in vain, but that it will preſerve the thing cared for.

The Worth of the Soul.

5 For the firſt, we know our care of any worldly thing is anſwerable to the *Worth* of it; what is of greateſt price we are moſt watchful to preſerve, and moſt fearful to loſe: No man locks up *dung* in his cheſt, but his money, or what he counts precious, he doth. Now in this reſpect the Soul deſerves more care, than all the things in the world beſides, for 'tis infinitely more worth; firſt, in that it is made after the *image* of God; it was God that *breathed into man this breath of life*, Gen. ii. 7. Now God being of the greateſt excellency and worth; the more any thing is like him, the more it is to be valued. But 'tis ſure that no creature upon the earth is at all like *God*, but the Soul of man; and therefore nothing ought to have ſo much of our care. *Secondly*, The *Soul* never *dies*. We uſe to prize things according to their *durableneſs:* What is moſt laſting is moſt worth. Now the Soul is a thing that will laſt for ever; When wealth, beauty, ſtrength, nay, our very bodies themſelves fade away, the ſoul ſtill continues. Therefore in that reſpect alſo the Soul is of the greateſt worth; and then what ſtrange madneſs is it for us to neglect them as we do? We can ſpend days, and weeks, and months, and years, nay, our whole lives, in hunting after a little wealth of this world which is of no durance or continuance, and, in the mean time, let this great durable treaſure, our *Souls*, be ſtolen from us by the devil.

6. A

6. A ſecond motive to our care of any thing is the *uſefulneſs* of it to us, or the great miſchief we ſhall have by the *loſs* of it. Common reaſon teaches us this in all things of this life. If our hairs fall, we do not much regard it, becauſe we can be well enough without them: But if we are in danger to loſe our eyes or limbs, we think all the care we can take little enough to prevent it, becauſe we know it will be a great Miſery. But certainly there is no miſery to be compared to that Miſery that follows the loſs of the *Soul*. It is true, we cannot loſe our *Souls* in one ſenſe, that is, ſo loſe them, that they ſhall ceaſe to be; but we may loſe them in another, that we ſhould wiſh to loſe them even in that; that is, we may loſe that happy eſtate to which they were created, and plunge them into the extreameſt Miſery: In a word, we may loſe them in *Hell*, whence there is no fetching them back, and ſo they are loſt for ever. Nay, in this conſideration our very *bodies* are concerned, thoſe darlings of ours, for which all our care is laid out; for they muſt certainly after death be raiſed again, and be joined again to the *Soul*, and take part with it in whatever ſtate. If then our care for the *Body* take up all our time and thoughts, and leave us none to beſtow on the poor *Soul*, it is ſure the *Soul* will, for want of that care, be made for ever miſerable: But it is as ſure, that that very *Body* muſt be ſo too. And therefore, if you have any true kindneſs to your *Body*, ſhew it by taking care for your *Souls*. Think with your ſelves, how you will be able to endure *everlaſting burnings*. If a ſmall ſpark of fire lighting on the leaſt part of the Body, be ſo intolerable, what will it be to have the whole caſt into the hotteſt flames? and that not for ſome few hours, or days, but for ever? So that when you have ſpent many *thouſands* of years in that unſpeakable torment, you ſhall be no nearer coming out of it, than you were the firſt day you went in. Think of this, I ſay, and think this withal, that this will certainly be the end of neglecting the *Soul*; and therefore afford it ſome care, if it be but in pity to the *Body*, that muſt bear a part in its Miſeries.

The miſery of loſing the Soul

7. The *third motive* to the care of any thing, is its being in *Danger*; now a thing may be in Danger two ways: *First*, by *enemies* from without: This is the case of the *sheep*, which is still in danger of being devoured by *wolves*; and we know that makes the shepherd so much the more watchful over it. Thus it is with the Soul, which is in a great deal of danger, in respect of its *enemies*: Those, we know, are the *world*, the *flesh*, and the *devil*; which are all such noted enemies to it, that the very first act we do in behalf of our *Souls*, is to vow a continual war against them. This we all do in our *baptism*; and whoever makes any truce with any of them, is false, not only to his *Soul*, but to his *vow* also; becomes a forsworn creature. A consideration well worthy our laying to heart. But that we may the better understand what Danger the *Soul* is in, let us a little consider the *quality* of these enemies.

The Danger the Soul is in.

8. In a war, you know, there are divers things that make an enemy terrible; the *first* is *subtilty* and *cunning*, by which alone many victories have been won; and in this respect the *Devil* is a dangerous adversary; he long since gave sufficient proof of his *subtilty*, in beguiling our first parents, who yet were much wiser than we are; and therefore no wonder, if he deceive and cheat us. *Secondly*, The *watchfulness* and *diligence* of an enemy makes him the more to be feared, and here the *Devil* exceeds: It is his trade and business to destroy us, and he is no loiterer at it: *He goes up and down seeking whom he may devour*, 1 Pet. v. 8. He watches all opportunities of advantage against us, with such diligence, that he will be sure never to let any slip him. *Thirdly*, An *enemy near us* is more to be feared than one at a *distance*: For if he be far off, we may have time to arm, and prepare our selves against him; but if he be near, he may steal on us unawares. And of this sort is the *flesh*; it is an enemy, at our doors, shall I say? nay, in our bosoms; it is always near us, to take occasion of doing us mischiefs. *Fourthly*, the *baser* and *falser* an *enemy* is, the more dangerous. He that hides his malice under the shew of friendship, will be

able

able to do a great deal the more hurt. And this again is the *fleſh*, which, like *Joab* to *Abner*, 2 Sam. iii. 27. pretends to ſpeak *peacably* to us, but *wounds us to death*; 'tis forward to purvey for pleaſures and delights for us, and ſo ſeems very kind: but it has a *hook* under that *bait*, and if we bite at it, we are loſt. *Fifthly*, The number of *enemies* makes them more terrible; and the *world* is a vaſt army againſt us: There is no ſtate or condition in it, nay, ſcarce a creature, which doth not, at ſometime or other, fight againſt the *Soul*: The *honours* of the world ſeek to wound us by *pride*, the *wealth* by *covetouſneſs*, the *proſperity* of it tempts us to forget *God*, the *adverſities* to murmer at him. Our very *table becomes a ſnare* to us, our meat draws us to *gluttony*, our drink to *drunkenneſs*; our *company*, nay, our neareſt *friends*, often bear a part in this war againſt us, whilſt either by their example, or perſuaſions, they entice us to ſin.

9. Conſider all this, and then tell me, whether a *Soul* thus beſet, hath leiſure to ſleep? Even *Delilah* could tell *Sampſon*, it was time to awake, when the *Philiſtines were upon him*. And *Chriſt* tells us, *If the good man of the houſe had known in what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken up*, Mat. xxiv. 43. But we live in the midſt of thieves, and therefore muſt look for them every hour; and yet who is there among us, that hath that common providence for this precious part of him, his *Soul*, which he hath for his houſe, or indeed the meaneſt thing that belongs to him? I fear our *Souls* may ſay ſo to us, as Chriſt to his Diſciples, *Matt.* xxvi. 40. *What! could ye not watch with me one hour?* For I doubt it would poſe many of us to tell when we beſtowed one hour on them, tho' we know them to be continually beſet with moſt dangerous enemies. And then, alas! what is like to be the caſe of theſe poor *Souls*, when their adverſaries beſtow ſo much care and diligence to deſtroy them, and we will afford none to preſerve them? Surely the ſame as of a beſieged town, where no watch or guard is kept, which is certain to fall a prey to the enemy. *Conſider this, ye that forget God*, nay, ye that forget your ſelves, *leſt he pluck you away, and there be none to deliver you*, Pſal. l. 22.

10 But

10. But I told you there was a *second* way whereby a thing may be in danger, and that is, from some disorder or distemper within it self. This is often the case of our *bodies*; they are not only liable to outward violence, but they are within themselves sick and diseased. And then we can be sensible enough that they are in danger, and need not to be taught to seek out for means to recover them. But this is also the case of the *Soul*; we reckon those parts of the body *diseased*, that do not rightly perform their *office*; we account it a sick palate that tastes not aright, a sick stomach that digests not. And thus it is with the *Soul*, when its parts do not rightly perform their *offices*.

11. The parts of the *Soul* are especially these three; The *understanding*, the *will*, and the *affections*. And that these are disordered, there needs little proof; let any man look seriously into his own heart, and consider how little it is he knows of spiritual things, and then tell me, whether his *understanding* be not dark? how much apter is he to *will evil* than *good*, and then tell me, whether his *will* be not *crooked?* and how strong *desires* he hath after the pleasures of sin, and what *cold* and *faint* ones towards *God* and *goodness*, and then tell me, whether his *affections* be not disordered and rebellious, even against the voice of his own reason within him? Now as in bodily diseases, the first step to the cure is to know the cause of the sickness; so likewise here, it is very necessary for us to know how the *Soul* first fell into this *diseased condition*; and that I shall now briefly tell you.

The first Covenant. 12. *GOD* created the first man *Adam* without *sin*, and endued his *Soul* with the full knowledge of his *duty*, and with such a strength, that he might if he would, perform all that was required of him. Having thus created him, he makes a *Covenant* or *Agreement* with him to this purpose, That if he *continued* in *obedience* to *GOD*, without committing sin; then, *first*, that *strength* of *Soul*, which he then had, should be still continued to him; and *secondly*, That he should never die, but be taken up into Heaven, there to be happy for ever: But, on the other side, if he committed

committed ſin, and diſobeyed *God*, then both he, and all his children after him ſhould loſe that knowledge, and that *perfect ſtrength*, which enabled him to do all that *God* required of him; and *ſecondly*, Should be ſubject to *death*, and not only ſo, but to eternal damnation in Hell.

13. This was the *Agreement* made with *Adam*, and all *mankind* in him (which we uſually call the *Firſt Covenant*) upon which God gave *Adam* a particular *Commandment*, which was no more but this, That he ſhould not eat of *one* only *tree* of that *Garden* wherein he had placed him. But he, by the perſuaſion of the Devil, eats of that tree, diſobeys God, and ſo brings that curſe upon himſelf, and all his poſterity. And ſo, by that one *ſin* of his, he loſt both the full *knowledge* of his duty, and the *power* of *performing* it: And we, being born after his *image*, did ſo likewiſe, and ſo are become both *ignorant* in diſcerning what we ought to do, and *weak* and unable to the doing of it, having a backwardneſs to all good, and an aptneſs and readineſs to all *evil*; like a ſick *ſtomach*, which loaths all wholſom food, and longs after ſuch traſh as may nouriſh the diſeaſe.

14. And now you ſee where we got this ſickneſs of Soul, and likewiſe, that it is like to prove a deadly one; and therefore, I preſume, I need ſay no more to aſſure you our Souls are in danger: It is more likely you will from this deſcription, think them hopeleſs; but that you may not, from that conceit, excuſe your neglect of them, I ſhall haſten to ſhew you the contrary, by proceeding to the *fourth* motive of care.

15. That *fourth motive* is the *likelihood* that our *Care* will not be in *vain*, but that it will be a means to preſerve the thing cared for; where this is wanting, it diſheartens our Care. A phyſician leaves his *patient*, when he ſees him paſt *hope*, as knowing it is then in vain to give him any thing; but, on the contrary, when he ſees hope of recovery, he plies him with medecines. Now in this very reſpect we have a great deal of reaſon to take care of our Souls; for they are not ſo far gone, but they may be recovered; nay, it is certain they will, if we do our parts towards it.

That our Care will not be in vain.

16. For

16. For tho' by that sin of *Adam* all mankind were under the sentence of eternal condemnation, yet it pleased God so far to pity our misery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the first.

17. This *Second Covenant* was made with *Adam*, and us in him, presently after his fall; and is briefly contained in those words, *Gen.* iii. 15. where God declares, That *the seed of the Woman shall break the serpent's head*; and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us. *The Second Covenant.*

18. God therein promises to send his only *Son*, who is *God equal* with himself, to earth, to become *Man like unto us in all things, sin only excepted*, and he to do for us these several things:

19. *First*, To make known to us the *whole will* of his *Father*; in the performance whereof we shall be sure to be accepted and rewarded by him. And this was one great part of his business, which he performed in those many sermons and precepts we find set down in the *Gospel*. And herein he is our *Prophet*, it being the work of a *prophet* of old, not only to *foretel*, but to *teach*. Our duty in this particular is to hearken diligently to him, to be most ready and desirous to learn that will of God, which he came from Heaven to reveal to us.

20. The *second* thing he was to do for us, was to *satisfy God* for our sins, not only that one of *Adam*, but all the sins of all mankind that truly repent and amend; and by this means to obtain for us forgiveness of sins, the favour of God, and so to redeem us from Hell and eternal damnation, which was the punishment due to our sin. All this he did for us by his death. He offered up himself a Sacrifice for the *sins of all those* who heartily bewail and forsake them. And in this he is our *Priest*, it being the *priest*'s office to *offer Sacrifice for the sins of the people*. Our duty in this particular is, *First*, Truly and heartily to repent us of, and forsake our sins, without which they will never be forgiven us, tho' Christ have died. *Secondly*, Stedfastly to *believe*, that if we do that

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we ſhall have the benefits of that *ſacrafice* of his; all our ſins, how many and great ſoever, ſhall be forgiven us, and we ſaved from thoſe eternal puniſhments, which were due unto us for them. *Another* part of the *prieſt's office* was *bleſſing* and *praying* for the people; and this alſo Chriſt performs to us. It was his ſpecial Commiſſion from his Father to bleſs us, as St. *Peter* tells us, *Acts* iii. 26. *God ſent his Son Jeſus to bleſs you*: And the following words ſhew wherein that bleſſing conſiſts, in *turning away every one of you from his Iniquity*: Thoſe means which he has uſed for the turning us from our ſins, are to be reckoned, of all other, the greateſt bleſſings; and for the other part, that of *praying*, that he not only performed on earth, but continues ſtill to do it in Heaven; *He ſits on the right Hand of God, and makes requeſt for us*, Rom. viii. 34. Our duty herein is, not to reſiſt this unſpeakable bleſſing of his, but to be willing to be thus bleſſed, in the being *turned from our ſins*; and not to make void and fruitleſs all his *prayers* and *interceſſions* for us, which will never prevail for us, whilſt we continue in them.

21. The *third* thing that *Chriſt* was to do for us, was to *enable* us, or give us *ſtrength*, to do what God requires of us. This he doth, *firſt*, by taking off from the hardneſs of the law given to *Adam*, which was never to commit the leaſt ſin, upon pain of damnation; and requiring of us only an *honeſt* and *hearty endeavour* to do what we are able; and where we fail, accepting of *ſincere repentance*. *Secondly*, by ſending his *Holy Spirit into our Hearts* to govern and rule us, to give us ſtrength to overcome temptations to ſin, and to do all that he now under the Goſpel requires of us. And in this he is our *King*; it being the office of a *King* to govern and rule, and to ſubdue enemies. Our duty in this particular is, to give up our ſelves obedient ſubjects of his, to be governed and ruled by him, to obey all his laws, not to take part with any rebel; that is, not to cheriſh any one ſin, but diligently to pray for his *grace* to enable us to ſubdue all, and then carefully to make uſe of it to that purpoſe.

22. *Laſtly*, He has purchaſed for all that faithfully *obey* him, an *eternal glorious* inheritance, the *kingdom* of Heaven,

ven, whether he is gone before to take poſſeſſion for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it; which we ſhall certainly do, if we continue impenitent in any ſin: *Secondly*, Not to faſten our *affections* on this world, but to raiſe them, according to the precept of the Apoſtle, *Col.* iii. 2. *Set your affections on things above, and not on things on the earth:* continually longing to come to the poſſeſſion of that bleſſed inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.

23. This is the Sum of that *ſecond Covenant* we are now under, wherein you ſee what *Chriſt* hath done, how he executes thoſe *three great offices* of *King*, *Prieſt*, and *Prophet*: As alſo what is required of us; without our faithful performance of which, all that he hath done ſhall never ſtand us in any ſtead; for he will never be a *Prieſt* to ſave any, who take him not as well for their *Prophet* to *teach*, as their *King* to *rule* them; Nay, if we neglect our part of this *Covenant*, our condition will be yet worſe than if it had never been made; for we ſhall then be to anſwer, not for the breach of law only, as in the *firſt*, but for the abuſe of mercy, which is of all ſins the moſt provoking. On the other ſide, if we faithfully perform it, that is, ſet our ſelves heartily to the obeying of every precept of Chriſt, not going on wilfully in any one ſin, but bewailing and forſaking whatever we have formerly been guilty of, it is then moſt certain, that all the forementioned benefits of Chriſt belong to us.

24. And now you ſee how little reaſon you have to caſt off the *care* of your *Souls*, upon a conceit they are paſt cure, for that it is plain they are not; nay, certainly, they are in that very conditon, which of all others, makes them fitteſt for our care. If they had not been thus *redeemed* by *Chriſt*, they had been then ſo hopeleſs, that care would have been in vain; on the other ſide, if his redemption had been ſuch, that all men ſhould be ſaved by it, though they live as they liſt, we ſhould have thought it needleſs to take care for them, becauſe they were ſafe without it. But it hath pleaſed *God* ſo to order it, that our care muſt be the

means, by which they muſt receive the good, even of all that *Chriſt* hath done for them.

25. And now, if after all that *God* hath done to ſave theſe *Souls* of ours, we will not beſtow a little *care* on them our ſelves, we very well deſerve to periſh. If a *phyſician* ſhould undertake a patient, that were in ſome deſperate diſeaſe, and by his skill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf, and obſerve thoſe *rules* the phyſician ſet him; would you not think that man weary of his life that *would refuſe to do that?* So certainly that man is weary of his *Soul*, willfully caſts it away, that will not conſent to thoſe eaſy conditions by which he may ſave it.

26. You ſee how great *kindneſs* God hath to theſe Souls of ours; the whole *Trinity*, *Father*, *Son*, *and Holy Ghoſt*, have all done their parts for them. The *Father* gave his only Son; the *Son* gave himſelf, left his glory, and endured the bitter death of the *croſs*, merely to keep our *Souls* from periſhing; the *Holy Ghoſt* is become, as it were, our attendant, waits upon us with continual offers of his grace, to enable us to do that which may preſerve them; nay, he is ſo deſirous we ſhould accept thoſe offers of his, that he is ſaid to be *grieved*, when we refuſe them, *Eph.* 4. 30. Now what greater diſgrace and affront can we put upon God, than to deſpiſe what he thus values? That thoſe Souls of ours, which Chriſt thought worthy every drop of his *blood*, we ſhould not think worth any part of our *care?* We uſe, in things of the world, to rate them according to the opinion of thoſe who are beſt skilled in them: Now certainly *God*, who made our *Souls*, beſt knows the *worth* of them; and ſince he prizes them ſo high, let us (if it be but in reverence to him) be aſhamed to neglect them, eſpecially now that they are in ſo hopeful a condition, that nothing but our own careleſneſs can poſſibly deſtroy them.

27. I have now briefly gone over thoſe *four motives* of *care* I at firſt propoſed, which are each of them ſuch as never miſſes to ſtir it up towards the things of this world; and I have alſo ſhewed you, how much more reaſonable, nay,

nay, neceſſary it is, they ſhould do the like for the *Soul*. And now what can I ſay more, but conclude in the words of *Iſaiah*, *chap.* xlvi. 8. *Remember this, and ſhew your ſelves men*; that is, deal with your *Soul*, as your *reaſon* teaches you to do with all other things that concern you. And ſure this common *juſtice* binds you to; for the Soul is that which furniſhes you with that *reaſon* which you exerciſe in all your worldly buſineſs: And ſhall the Soul itſelf receive no *benefit* from that *reaſon* which it affords you? This is as if a *maſter* of a *family*, who provides food for his ſervants, ſhould by them be kept from eating any himſelf, and ſo remain the only ſtarved creature in his houſe.

28. And as *juſtice* ties you to this, ſo *mercy* doth likewiſe: You know the poor *Soul* will fall into endleſs and unſpeakable miſeries, if you continue to neglect it; and then it will be too late to conſider it. The laſt refuge you can hope for is *God's Mercy*; but that you have deſpiſed and abuſed. And with what face can you, in your greateſt need, beg for his mercy to your ſouls, when you would not afford them your *own?* No, not that common *charity* of conſidering them, of beſtowing a few of thoſe idle *hours*, you know not ſcarce how to paſs away, upon them?

29. Lay this to your hearts; and, as ever you hope for *God's pity*, when you moſt want it, be ſure in time to *pity* your ſelves, by taking that due care of your *precious Souls* which belongs to them.

30. If what hath been ſaid, have perſuaded you to this ſo *neceſſary a duty*, my next work will be to tell you how this *care* muſt be imployed; and that, in a word, is, in the doing of all thoſe things which tend to the making the *Soul* happy, which is the end of our *care*: And what thoſe are, I come now to ſhew you.

The

SUNDAY I.

Of the Duty *of* Man *by the Light of Nature, by the Light of Scripture: The three great Branches of Man's Duty to God, our Selves, our Neighbour: Our Duty to God; of Faith, the Promises, of Hope, of Love, of Fear, of Trust.*

THE Benefits purchased for us by *Christ*, are such as will undoubtedly make the Soul happy; for eternal Happiness it self is one of them: But because these benefits belong not to us, till we perform the condition required of us, whoever desires the happiness of his soul, must set himself to the performing of that condition. What that is, I have already mentioned in the general, *That it is the hearty, honest endeavour of obeying the whole Will of God.* But then that will of God containing under it many particulars, it is necessary we should also know what those are; that is, what are the several things that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

Sunday I. *Of the Light of Nature.*

2. Of these things there are some which God hath so stamped upon our souls, that we naturally know them; that is, we should have known them to be our duty, though we had never been told so by the Scripture. That this is so, we may see by those Heathens, who having never heard of either Old or New Testament, do yet acknowledge themselves bound to some general duties, as to worship God, to be just, to honour their parents, and the like: And as St. *Paul* saith, *Rom.* ii. 15. *Their consciences do in those things accuse or excuse them*: that is, tell them, whether they have done what they should in those particulars, or no.

3. Now tho' Christ hath brought greater light into the world, yet he never meant by it to put out any of that natural Light, which God hath set up in our souls: Therefore let me here, by the way, advise you, not to walk contrary even to this lesser Light; I mean, not to venture on any of those acts, which mere natural conscience will tell you are sins.

4. It is just matter of sadness to any Christian heart, to see some in these days, who profess much of religion, and yet live in such sins, as a mere Heathen would abhor; men, that pretending to higher degrees of light and holiness, than their brethren do, yet practise contrary to all the rules of common honesty, and make it part of their christian liberty so

to

to do; of whose seducement it concerns all that love their souls to beware: And for that purpose let this be laid as a foundation, *That that religion or opinion cannot be of God, which allows men in any wickedness.* Sunday I.

5. But though we must not put out this light, which God hath thus put into our souls, yet this is not the only way whereby God hath revealed his will; and therefore we are not to rest here, but proceed to the knowledge of those other things, which God hath by other means revealed.

6. The way for us to come to know them, is by the Scriptures, wherein are set down those several commands of God, which he hath given to be the rule of our duty. *The Light of Scriptures.*

7. Of those, some were given before Christ came into the world; such are those precepts we find scattered throughout the Old Testament, but especially contained in the Ten Commandments, and that excellent Book of *Deutronomy*; others were given by Christ, who added much, both to the law implaned in us by nature, and that of the Old Testament: and those you shall find in the New Testament, in the several precepts given by Him and his Apostles, but especially in that divine Sermon on the mount, set down in the fifth, sixth, and seventh Chapters of *St. Matthew*'s Gospel.

8. All these should be severally spoke to; but because that would make the discourse

Sunday I. very long, and so less fit for the meaner sort of men, for whose use alone it is intended, I choose to proceed in another manner; by summing up all these together, and so, as plainly as I can, to lay down what is now the duty of every Christian.

The three great branches of man's Duty.

9. This I find briefly contained in the words of the Apostle, *Tit.* ii. 12. *That we should live soberly, righteously, and godly in this present world*; where the word *soberly* contains our *duty* to *our selves*; *righteously*, our *duty* to our *Neighbour*; and *godly*, our *duty* to *God*. These therefore shall be the heads of my discourse, our DUTY to GOD, OUR SELVES, and our NEIGHBOUR. I begin with that to *God*, that being the best ground-work whereon to build both the other.

Duty to God.

10. There are many parts of our DUTY to GOD: The two chief are these; first, To acknowledge him to be God; secondly, To have no other. Under these are contained all those particulars, which make up our whole Duty to God; which shall be shewed in their order.

Acknowledging him to be God.

11. To acknowledge him to be God, is to believe him to be an infinite glorious Spirit, that was from everlasting, without beginning, and shall be to everlasting, without end; that he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghost, one God blessed for ever; that he is subject to no alteration

teration, but is unchangeable; that he is no bodily ſubſtance, ſuch as our eyes may behold, but ſpiritual and inviſible, whom no *man hath ſeen, or can ſee*, as the Apoſtle tells us, 1 *Tim.* vi. 16. That he is infinitely great and excellent, beyond all that our wit or conceit can imagine: That he hath received his being from none, and gives being to all things. Sunday 1.

12. All this we are to believe of him in regard of his eſſence and being: But beſides this, he is ſet forth to us in the *Scripture* by ſeveral *excellencies*, as that he is of infinite goodneſs, and mercy, truth, juſtice, wiſdom, power, all-ſufficiency, majeſty; that he diſpoſes and governs all things by his Providence; that he knows all things, and is preſent in all places: Theſe are by divines called the attributes of God, and all theſe we muſt undoubtedly acknowledge; that is, we muſt firmly believe all theſe divine excellencies to be in God, and that in the greateſt degree; and ſo, that they can never ceaſe to be in him; He can never be other than *infinitely good*, *merciful*, *true*, &c.

13. But the acknowledging him for our God ſignifies yet more than this; it means, that we ſhould perform to him all thoſe ſeveral parts of duty, which belong from a creature to his God: What thoſe are I am now to tell you.

Sunday I. *Faith.*

14. The first is FAITH, or Belief, not only that forementioned of his essence and attributes, but of his Word; the believing most firmly that all that he saith is perfectly true. This necessarily arises from that attribute, his truth; it being natural for us to believe whatsoever is said of one of whose truth we are confident. Now the Holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is most true.

Of his Affirmations.

15. The things contained in them are of these four sorts: first Affirmations, such are all the stories of the Bible, when it is said such and such things came so and so to pass, Christ was born of a virgin, was laid in a manger, &c. And such also are many points of doctrine; as, That there are Three Persons in the *Godhead*; That *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in Scripture we are to believe most true. And not only so, but because they are all written for our instruction, we are to consider them for that purpose, that is, by them to lay that foundation of Christian knowledge, on which we may build a Christian life.

Commands

16. The second sort of things contained in the Scripture, are the *Commands*, that is, the several things enjoined us by God to perform; these we are to believe to come from him, and to be most just and fit for him to command:

But

But then this belief must bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwise our belief that they come from him, serves but to make us more inexcusable. Sunday I.

17. Thirdly, The Scripture coutains Threatnings; many texts there are which threaten to them that go on in their sins, the wrath of God; and under that are contain'd all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now we are most stedfastly to believe, that these are God's Threats, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those sins to which this distruction is threatned; otherwise our belief adds to our guilt, that will wifully go on in spite of those Threatnings. *Threatnings*

18. Fourthly, The Scripture contains Promises, and those both to our bodies and our souls; for our bodies there are many Promises, that God will provide for them what he sees necessary; I will name only one, *Matt.* vi. 33. *Seek ye first the kingdom of God, and his righteousness, and all these things*, that is, all outward necessaries *shall be added unto you*, But here it is to be observed, that we must *first seek the kingdom of God, and his righteousness*, that is, make it out first and greatest care to serve and obey him, before this Promise *Promises*

Sunday I. even of temporal good things belong to us. To the soul there are many and high Promises, as first, that of present ease and refreshment, which we find, *Matth.* xi. 29. *Take my yoke upon you, and learn of me, and ye shall find rest unto your souls.* But here it is apparent, that before this rest belongs to us, we must have *taken on us Christ's yoke*, become his servants and disciples. Finally, there are Promises to the soul even of all the benefits of Christ; but yet those only to such as perform the condition required; that is, pardon of sins to those that repent of them; increase of grace to those that diligently make use of what they have already, and humbly pray for more; and eternal salvation to those that continue to their lives end in hearty obedience to his commands.

19. This belief of the promises must therefore stir us up to perform the condition; and till it do so, we can in no reason expect any good by them: And for us to look for the benefit of them on other terms, is the same mad presumption that it would be in a servant, to challenge his master to give him a reward for having done nothing of his work, to which alone the reward was promised; you can easily resolve what answer were to be given to such a servant, and the same we are to expect from God in this case. Nay, farther, it is sure God hath given these Promises to no other end, but to invite us to holiness

holineſs of life; yea, he gave his Son, in whom all his Promiſes are as it were ſumm'd up for this end. We uſually look ſo much at Chriſt's coming to ſatisfy for us, that we forget this other part of his errand. But there is nothing ſurer, than that the main purpoſe of his coming into the world was to plant good life among men. Sunday I.

20. This is ſo often repeated in Scripture, that no man, that conſiders and believes what he reads, can doubt of it. Chriſt himſelf tells us, *Matth*, ix. 13. *He came to call ſinners to repentance.* And St. *Peter*, Acts iii. 26. tells us, *That God ſent his Son Jeſus to bleſs us, in turning every one of us from our iniquities*; for it ſeems, the *turning us from our iniquities*; was the greateſt ſpecial bleſſing which God intended us in Chriſt.

21. Nay, we are taught by St. *Paul*, that this was the end of his very death alſo. *Tit.* ii. 14. *Who gave himſelf for our ſins, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works* And again, *Gal.* i. 4. *Who gave himſelf for us, that he might deliver us from this preſent evil world*; that is, from the ſins and ill cuſtoms of the world. Divers other Texts there are to this purpoſe; but theſe I ſuppoſe ſufficient to aſſure any man of this one great truth, That all that Chriſt hath done for us was directed to this end, the bringing us to live Chriſtianly; or, in the words of St. *Paul*, *to teach us*,

Sunday 1. *us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.*

22. Now we know Christ is the Foundation of all the promises; *In him all the promises of God are Yea, and Amen*, 2 Cor. i. 20. And therefore if God gave Christ to this end, certainly the promises are to the same also. And then how great an abuse of them is it, to make them serve for purposes quite contrary to what they were intended? *viz.* to the encouraging us in sins, which they will certainly do, if we persuade our selves they belong to us, how wickedly soever we live. The Apostle teaches us another use of them, 2 *Cor.* vii. 1. *Having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus, we may justly apply the promises to our selves, and with comfort expect our parts in them. But till then, though these promises be of certain truth, yet we can reap no benefit from them, because we are not the persons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the faith or belief required of us towards the things God hath revealed to us in the Scripture, to wit, such as may answer the end for which they were so revealed, that is, the bringing us to good lives; the bear believing the truth of them, without this, is

is no more than the Devils do, as St. *James* tells us, *chap.* ii. 19. Only they are not so unreasonable as some of us are; for they will tremble, as knowing well this faith will never do them any good. But many of us go on confidently, and doubt not the sufficiency of our faith, though we have not the least fruit of obedience to approve it by; let such hear St. *James*'s judgment in the point, *chap.* ii. 26. *As the body without the spirit is dead, so faith, if it have not works, is dead also.* Sunday I.

24. A second duty to God is HOPE; that is, a comfortable Expectation of these good things he hath promised. But this, as I told you before of faith, must be such as agrees to the nature of the promises, which being such as requires a condition on our part, we can hope no farther than we make that good, or if we do, we are so far from performing by it this duty of Hope, that we commit the great sin of Presumption, which is nothing else but hoping where God hath given us no ground to hope: This every man doth, that hopes for pardon of sins, and eternal life, without that repentance and obedience to which alone they are promised; the true Hope is that which purifies us, St. *John* saith, 1 *Ep.* iii. 3. *Every man that hath this hope in him, purifieth himself, even as he is pure*; that is, it maketh him leave his sins, and earnestly endeavour to be holy as Christ is; and that which doth not so, how confident soever it be, *Hope.* *Presumption.*

Sunday 1. be, may well be concluded to be but that Hope of the hypocrite, which *Job* assures us shall perish.

Despair. 25. But there is another way of transgressing this duty, besides that of Presumption, and that is by Desperation; by which I mean not that which is ordinarily so called, *viz.* the despairing of mercy, so long as we continue in our sins; for that is but just for us to do: But I mean such a Desperation as makes us give over endeavour, that is, when a man, that sees he is not at the present such a one as the promises belong to, concludes he can never become such, and therefore neglects all duty, and goes on in his Sins. This is indeed the sinful Desperation, and that which, if it be continued in, must end in destruction.

26. Now the work of Hope is to prevent this, by setting before us the generality of the promises, that they belong to all that will but perform the condition. And therefore, though a man have not hitherto performed it, and so hath yet no right to them, yet Hope will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when, if he will but change his course, he shall be as certain to partake of the promises of mercy, as if he had never gone on in those former sins.

27. This

27. This Chriſt ſhews us in the parable of the Prodigal, *Luke* xv. where we ſee that ſon, which had run away from his father, and had conſumed the portion given him in riotous living, was yet upon his return and repentance, uſed with as much kindneſs by the father, as he that had never offended, nay with higher, and more paſſionate expreſſions of love. The intent of which parable was only to ſhew us, how graciouſly our heavenly Father will receive us, how great ſoever our former ſins have been, if we ſhall return to him with true ſorrow for what is paſt, and ſincere obedience for the time to come: Nay, ſo acceptable a thing is it to God, to have any ſinner return from the error of his ways, that there is a kind of triumph in heaven for it, *There is joy in the preſence of the Angels of God over one ſinner that repenteth*, Luke xv. 10. And now, who would not rather chooſe by a timely repentance to bring joy to Heaven, to God, and his holy Angels, than by a ſullen Deſperation to pleaſe Satan, and his accurſed Spirits; eſpecially when by the former we ſhall gain endleſs happineſs to our ſelves, and by the latter as endleſs torments? Sunday I.

28. A third duty to God is LOVE: There are two common Motives of Love among men; the one the goodneſs and excellency of the perſon, the other his particular Kindneſs and Love to us: And both theſe are in the higheſt degree in God. *Love, its Motives.*

29. Firſt

Sunday I. *God's Excellency.*

29. First, He is of infinite Goodness and Excellency in himself; this you were before taught to believe of him, and no man can doubt it that considers but this one thing, That there is nothing good in the world, but what hath received all it's goodness from God; his goodness is as the sea, or ocean, and the goodness of all creatures but as some small streams flowing from the Sea. Now you would certainly think him a mad man, that should say, the sea were not greater than some little brook; and certainly it is no less folly to suppose, that the goodness of God doth not as much (nay, infinitely more) exceed that of all creatures. Besides, the goodness of the Creature is imperfect, and mixed with much evil; but his is pure and entire, without any such mixture. He is perfectly holy, and cannot be tainted with the least impurity, neither can be the author of any to us; for tho' he be the cause of all the goodness in us, he is the cause of none of our sins. This St. *James* expressly tells us, *chap.* i. 13. *Let no Man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.*

His Kindness to us

× 30. But, secondly, God is not only thus good in himself, but he is also wonderful good, that is, kind and merciful to us. We are made up of two parts, a soul and a body, and to each of these God hath expressed infinite mercy and tenderness. Do but consider

what was before told you of the SECOND COVENANT, and the mercies therein offered, even Christ himself, and all his benefits, and also that he offers them so sincerely and heartily, that no man can miss of enjoying them but by his own default. For he doth most really and affectionately desire we should embrace them, and live; as appears by that solem oath of his, *Ezek.* xxxiii. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live:* Whereto he adds this passionate expression, *Turn ye, turn ye from your evil ways, for why will ye die?* To the same purpose you may read, *Ezek.* xviii. Consider this, I say, and then surely you cannot but say, he hath great Kindness to our souls. Nay, let every man but remember with himself the many calls he hath had to repentance and amendment; sometimes outward by the Word, sometimes inward by the secret whispers of God's Spirit in his heart, which were only to woo and intreat him to avoid eternal misery, and to accept of eternal happiness; let him, I say, remember these, together with those many other means God hath used toward him for the same end, and he will have reason to confess God's kindness, not only to mens souls in general, but to his own in particular. Sunday I.

31. Neither hath he been wanting to our bodies; all the good things they enjoy, as health,

Sunday I. health, ſtrength, food, raiment, and whatever elſe concerns them, are merely his gifts; ſo that indeed it is impoſſible we ſhould be ignorant of his mercies to them, all thoſe outward comforts and refreſhments we daily enjoy, being continual effects and witneſſes of it; and though ſome enjoy more of theſe than others, yet there is no perſon but enjoys ſo much in one kind or other, as abundantly ſhews God's mercy and kindneſs to him in reſpect of his Body.

32. And now ſurely you will think it but reaſonable we ſhould love him, who is in all reſpects thus lovely: Indeed this is a duty ſo generally acknowledged, that if you ſhould ask any man the queſtion, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few that do indeed love him; and this will ſoon be proved to you, by examining a little what are the common effects of love, which we bear to men like our ſelves; and then trying whether we can ſhew any ſuch fruits of our love to God.

Fruit of Love, Deſire of pleaſing.

33. Of that ſort there are divers; but, for ſhortneſs, I will name but two. The firſt is a Deſire of pleaſing; the ſecond, a Deſire of enjoyment. Theſe are conſtantly the fruits of Love. For the firſt 'tis known by all, that he that loves any perſon, is very deſirous to approve himſelf to him, to do whatſoever he

thinks will be pleasing to him; and according to the degree of Love, so is this desire more or less; Where we love earnestly, we are very earnest and careful to please. Now if we have indeed that Love to God we pretend to, it will bring forth this Fruit, we shall be careful to please him in all things. Therefore, as you judge of the *tree by its fruits*, so may you judge of your Love of God by this fruit of it; nay, indeed, this is the way of trial which Christ himself hath given us, *John* xiv. 15. *If ye love me, keep my commandments:* and St. *John* tells us, 1 *Ep.* v. 3. *That this is the love of God, that we walk after his commandments*; and where this one proof is wanting, it will be impossible to testify our Love to God. Sunday I.

34. But it must yet be farther considered that this Love of God must not be in a low or weak degree, for besides that the motives to it, his Excellency and his Kindness, are in the highest, the same commandment which bids us love God, bids us *love him with all our hearts, and with all our strength*; that is, as much as is possible for us, and above any thing else. And therefore to the fulfilling this commandment, it is necessary we love him in that degree; and if we do so, then certainly we shall have not only some slight and faint endeavours of pleasing, but such as are most diligent and earnest, such as will put us upon the most painful and costly duties, make

Sunday I. us willing to forsake our own ease, goods, friends, yea, life it self, when we cannot keep them without disobeying God.

35. Now examine thy self by this; Hast thou this Fruit of Love to shew? Dost thou make it thy constant and greatest care to keep God's Commandments? To obey him in all things? Earnestly labouring to please him to the utmost of thy power, even to the forsaking of what is dearest to thee in this world? If thou dost, thou may'st then truly say, thou lovest God. But on the contrary, if thou wilfully continuest in the breach of many, nay, but of any one command of his, never deceive thy self, for the Love of God abides not in thee. This will be made plain to you, if you consider what the Scripture saith of such, as that they *are enemies to God by their wicked works*, Col. i. 21. that the carnal mind (and such is every one that continues wilfully in sin) is *enmity with God*, Rom. viii. 7. that he that *sins wilfully, tramples under foot the Son of God, and doth despite unto the Spirit of Grace*, Heb. x. 29. and many the like. And therefore, unless you can think enmity, and trampling, and despite to be fruits of Love, you must not believe you love God, whilst you go on in a wilful disobedience to him.

Desire of Enjoying. 36. A second Fruit of Love, I told you was Desire of Enjoying; this is constantly to be seen in our love to one another. If you have

have a friend whom you intirely love, you desire his conversation, wish to be always in his company: And thus will it be also in our Love to God, if that be as great and hearty as this. Sunday I.

37. There is a two-fold enjoying of God; the one imperfect in this life, the other more perfect and complete in the life to come: That in this life is that conversation, as I may call it, which we have with God in his ordinances, in praying and meditating, in hearing his Word, in receiving the Sacrament, which are all intended for this purpose, to bring us into an intimacy and familiarity with God, by speaking to him, and hearing him speak to us.

38. Now, if we do indeed love God, we shall certainly hugely value and desire these ways of conversing with him; it being all that we can have in this life, it will make us with *David*, esteem *one Day in God's courts better than a thousand*, Psal. lxxxiv. 10. We shall be glad to have these opportunities of approaching to him as often as it is possible, and be careful to use them diligently, to that end of uniting us still more to him; yea, we shall come to these spiritual exercises with the same chearfulness we would go to our dearest friend. And if indeed we do thus, it is a good proof of our Love.

39. But I fear there are not many have this to shew far it, as appears by the common

Sunday I. backwardneſs and unwillingneſs of men to come to theſe; and their negligence and heartleſneſs when they are at them; and can we think that God will ever own us for lovers of him, whilſt we have ſuch diſlike to his company, that we will never come into it but when we are dragged by fear, or ſhame of men, or ſome ſuch worldly motive? It is ſure, you would not think that man loved you, whom you perceive to ſhun your company, and be loth to come in your ſight. And therefore be not ſo unreaſonable as to ſay, you love God, when yet you deſire to keep as far from him as you can.

40. But beſides this, there is another enjoyment of God, which is more perfect and complete, and that is our perpetual enjoying of him in Heaven, where we ſhall be for ever united to him, and enjoy him not now and then only, for ſhort ſpaces of time, as we do here, but continually, without interruption or breaking off. And certainly if we have that degree of love to God we ought, this cannot but be moſt earneſtly deſired by us ſo much, that we ſhall think no labour too great to compaſs it. The ſeven years that *Jacob* ſerved for *Rachel*, Gen. xxix. 20, *ſeemed to him but a few days, for the love that he had to her:* and ſurely if we have love to God we ſhall not think the ſervice of our whole lives too dear a price for this full enjoyment of him; nor eſteem all the enjoyments of the world

world worth the looking on in comparison thereof. Sunday I.

41. If we can truly tell our selves, we do thus long for this enjoyment of God, we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into mens lives, we shall see they are not generally so fond of this enjoyment, as to be at any pains to purchase it. And not only so, but it is to be doubted, there are many, who if it were put to their choice, whether they would live here always, to enjoy the profit and pleasure of the world, or go to heaven to enjoy God, would, like the children of *Gad* and *Ruben*, set up their rest on this side *Jordan*, Numb. xxxii. and never desire that heavenly *Canaan*; so close do their affections cleave to things below, which shews clearly they have not made God their treasure; for then according to our Saviour's rule, *Mat.* vi. 21. their heart would be with him. Nay, farther, yet, it is too plain that many of us set so little value on this enjoying of God, that we prefer the vilest and basest sins before him, and choose to enjoy them, though by it we utterly lose our parts in him; which is the case of every man that continues wilfully in those sins.

42. And now I fear, according to these rules of trial, many that profess to love God, will be found not to do so. I conclude all with the words of St. *John*, 1 Ep. iii. 18.

Sunday I. which though ſpoken of the love of our brethren, is very fitly applicable to this Love of God, *Let us not love in word, neither in tongue, but indeed, and in truth.*

Fear 43. A fourth duty to God is FEAR; this ariſes from the conſideration both of his juſtice and his power: His juſtice is ſuch, that he will not clear the wicked; and his power ſuch, that he is able to inflict the ſoreſt puniſhments upon them; and that this is a reaſonable cauſe of Fear, Chriſt himſelf tells us, *Matth.* x. 28. *Fear him which is able to deſtroy both ſoul and body in Hell.* Many other places of Scripture there are, which commend to us this duty, as *Pſalm* ii. 11. *Serve the Lord with fear.* Pſal. xxxiv. 9. *Fear the Lord, ye that be his Saints.* Prov. ix. x. *The fear of the Lord is the beginning of wiſdom*, and divers the like: And indeed all the threatnings of wrath againſt ſinners, which we meet with in the Scripture, are only to this end, to work this Fear in our hearts.

44. Now this fear is nothing elſe but ſuch an awful regard of God, as may keep us from offending him. This the wiſe Man tells us, *Prov.* xvi. 17. *The Fear of the Lord is to depart from evil:* So that none can be ſaid truly to fear God, that is not thereby withheld from ſin: And this is but anſwerable to that common fear we have towards men: Whoever we know may hurt us, we will beware of provoking; and therefore, if we be not

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as wary of displeasing God, it is plain we fear men more than we do him. Sunday I.

45. How great a madness this is thus to fear men above God, will soon appear, if we compare what man can do to us with that which God can. And first, it is sure it is not in the power of man (I might say Devils too) to do us any hurt, unless God permit and suffer them to do it; so that if we do but keep him our Friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* For let their malice be never so great, he can restrain and keep them from hurting us; nay, he can change their minds towards us, according to that of the wise Man, *Prov.* xvi. 7. *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* A notable Example of this we have in *Jacob*, Gen. xxxii. who, when his brother *Esau* was coming against him as an enemy, God wonderfully turned his heart, so that he met him with all the expressions of brotherly kindness, as you may read in the next chapter. *The Folly of fearing men more than God.*

46. But secondly, Suppose men were left at liberty to do thee what mischief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be they may take away thy liberty, or thy credit, or perchance thy life too; but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and

Sunday I. that which is infinitely more, his vengeance reaches even beyond death it self, to the eternal misery both of body and soul in Hell; in comparison of which death is so inconsiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, saith Christ, *Luke* xii. 4. and then immediately adds, *But I will forewarn you whom ye shall fear, fear him which after he hath killed, hath power to cast into Hell, yea, I say unto you fear him.* In which words the comparison is set between the greatest ill we can suffer from man, the loss of life, and those sadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only to be feared.

47. But there is yet one thing farther considerable in this matter, which is this; It is possible we may transgress against men, and they not know it: I may perhaps steal my neighbours goods, or defile his Wife, and keep it so close, that he shall not suspect me, and so never bring me to punishment for it. But this we cannot do with God, he knows all things, even the most secret thoughts of our hearts; and therefore, though we commit a sin never so closely, he is sure to find us, and will as surely, if we do not timely repent, punish us eternally for it.

48. And now surely it cannot but be confest, that it is much safer displeasing men than God;

God; yet, alas! our practice is as if we believed the direct contrary, there being nothing more ordinary with us, than for the avoiding of some present danger we fear from men, to rush our selves upon the indignation of God. And thus it is with us, when either to save our estates, or credits, or our very lives, we commit any sin; for that is plainly the choosing to provoke God rather than man. Sunday I.

49. But, God knows, this case of fear of men is not the only one wherein we venture to displease him; for we commit many sins, to which we have none of this temptation, nor indeed any other; as for instance, that of common swearing, to which there is nothing either of pleasure or profit to invite us. Nay, many times we, who so fear the mischiefs that other men may do to us, that we are ready to buy them off with the greatest sins, do our selves bring all those very mischiefs upon us, by sins of our own choosing. Thus the careless prodigal robs himself of his estate; the deceitful, and dishonest man, or any that lives in open notorious sin, deprives himself of his credit; and the drunkard and glutton brings diseases on himself to the shortning his life. And can we think we do at all fear God, when that fear hath so little power over us, that though it be back'd with the many present mischiefs that attend upon sin, it is not able to keep us from them? Surely such

Sunday I. such men are so far from fearing God, that they rather seem to defy him, resolve to provoke him, whatsoever it cost them, either in this world, or the next. Yet so unreasonably partial are we to our selves, that even such as these will pretend to this Fear: You may examine multitudes of the most gross scandalous sinners, before you shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves; but however it is certain we cannot deceive God, he will not be mocked, and therefore if we will not now so fear as to avoid sin, we shall one day fear, when it will be too late to avoid punishment.

Trust. 50. A fifth duty to God is that of TRUSTING in him, that is, depending and resting on him: And that is, first, in all dangers; secondly, in all wants. We are to rest on him in all our dangers both spiritual and temporal. Of the first sort are all those temptations, by which we are in danger to be drawn to sin. And in this respect he hath promised, that if we *resist the Devil he shall flee from us*, Jam. iv. 7. Therefore our duty is first, to pray earnestly for God's grace to enable us to overcome the temptation; and secondly, to set our selves manfully to combat with it; not yielding or giving consent to it in the least degree; And whilst we do thus, we are confidently to rest upon God, that his grace will be sufficient for

In all spiritual dangers.

for us, that he will either remove the temptation, or ſtrengthen us to withſtand it. Sunday I.

51. Secondly, in all outward and temporal Dangers we are to reſt upon him, as knowing that he is able to deliver us, and that he will do ſo, if he ſee it beſt for us, and if we be ſuch, to whom he hath promiſed his protection, that is, ſuch as truly fear him. To this purpoſe we have many promiſes in Scripture, *Pſal.* xxxiv. 7. *The Angel of the Lord tarrieth round about them that fear him and delivereth them:* And *Pſal.* xxxiv. 22. *The Lord delivereth the ſouls of his Servants, and all they that put their truſt in him ſhall not be deſtitute*; and divers the like. *In all temporal.*

Alſo we have many Examples, as that of the three Children in the furnace, *Dan.* iii. that of *Daniel* in the lions den, *Dan.* vi. and many others; all which ſerve to teach us this one leſſon, That if we go on conſcionably in performing our duty, we need not be diſmayed for any thing that can befal us; for the God whom we ſerve is able to deliver us.

52. Therefore in all dangers we are, firſt, humbly to pray for his aid, and then to reſt our ſelves chearfully on him: and aſſuring our ſelves that he will give ſuch an iſſue, as ſhall be moſt for our good. But above all things, we muſt be ſure to fix our dependance wholly on him, and not to rely on the creatures for help; much leſs muſt we ſeek to deliver our ſelves by any unlawful means, that *Not ſeek to deliver our ſelves by any ſin.*

Sunday I. that is, by the committing of any sin; for that is like *Saul*, 1 Sam. xxviii. 8. *to go to the witch*, that is, to the Devil, for help; such courses do commonly deceive our hopes at the present, and instead of delivering us out of our straits, plunge us in greater, and those much more uncomfortable ones; because then we want that which is the only support, God's favour and aid, which we certainly forfeit, when we thus seek to rescue our selves by any sinful means. But supposing we could by such a way certainly free our selves from the present danger; yet, alas! we are far from having gained safety by it; we have only removed the danger from that which was less considerable, and brought it upon the most precious part of us, our souls, like an unskilful physician, that to remove a pain from the finger, strikes it to the heart; we are therefore grosly mistaken when we think we have played the good husband in saving our liberties or estates, or lives themselves, by a Sin; we have not saved them, but madly over-bought them, laid out our very souls on them; and Christ tells us how little we shall gain by such bargains, Mat. xvi. 26. *What is a man profited, if he shall gain the whole world, and lose his own soul?* Let us therefore resolve never to value any thing we can posses in this world at so high a rate, as to keep it at the price of the least sin: But whenever things are driven to such an issue that we must either part with some, perhaps all

all our worldly poſſeſſions, nay, life it ſelf, or elſe commit ſin, let us then remember, that this is the ſeaſon for us to perform that great and excellent Duty of *taking up the croſs*, which we can never ſo properly do as in this caſe; for our bearing of that, which we have no poſſible way of avoiding, can at moſt be ſaid to be but the carrying of the croſs; but then only can we be ſaid to take it up, when having a means of eſcaping it by a ſin, we rather choſe to endure the croſs, then commit the ſin, for then it is not laid on us by any unavoidable neceſſity; but we willingly chooſe it; and this is highly acceptable with God, yea, withal ſo ſtrictly required by him, that if we fail of performing it, when we are put to the trial, we are not to be accounted followers of Chriſt; for ſo himſelf hath expreſly told us, *Matt.* xvi. 24. *If any man come after me, let him deny himſelf, and take up his croſs and follow me*; and ſo again, *Mark* viii. 34. It were therefore a good point of ſpiritual wiſdom for us, ſometimes, by ſome lower degrees of ſelf-denial, to fit our ſelves for this greater, when we ſhall be called to it. We know he that expects to run a race, will beforehand be often breathing himſelf, that he may not be foiled, when he comes to run for the prize: In like manner, 'twill be fit for us ſometimes to abridge our ſelves ſomewhat of our lawful pleaſure, or eaſe, or profit, ſo that we may get ſuch a maſtery over our ſelves, Sunday I.

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Sunday I. as to be able to renounce all, when our obedience to God requires it.

In all Wants spiritual.

53. And as we are thus to trust on God for deliverance from danger, so are we likewise for supply of our Wants; and those again are either spiritual, or temporal: Our spiritual Want is that of his grace to enable us to serve him, without which we can do nothing: And for this we are to depend on him, provided we neglect not the means, which are prayer, and a careful using of what he hath already bestowed on us: For then we have his promise for it, *He will give the Holy Spirit to them that ask it*, Luke xi. 13. and *unto him that hath shall be given*, Mat. xxv. 29. that is, *to him that hath made a good use of that grace he hath already, God will give more.* We are not therefore to affright our selves with the difficulty of those things God requires of us, but remember he commands nothing, which he will not enable us to perform, if we be not wanting to our selves. And therefore let us sincerely do our parts, and confidently assure our selves God will not fail of his.

Temporal Wants.

54. But we have likewise temporal and bodily wants; and for the supply of them we are likewise to rely on him. And for this also we want no promises, supposing us to be of the number of them to whom they are made; that is, God's faithful servants: *They that fear the Lord lack nothing*, Ps. xxxiv. 9. and ver. 10. *They that seek the Lord shall want no manner*

of thing that is good; again, *Psal.* xxxiii. 18, 19. *behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine.* Examples also we have of this, as we may see in the case of *Elijah*, and the *poor Widow*, 1 Kings xvii. and many others. Sunday I.

55. We are therefore to look up to him for the provision of all things necessary for us, according to that of the *Psalmist*, *the eyes of all wait upon thee, O Lord, and thou givest them their meat in due season.* And our Saviour hath taught us to pray for our *daily bread*; thereby teaching us, that we are to live in continual dependance upon God for it. Yet I mean not by this, that we should so expect it from God, as to give up our selves to idleness, and expect to be fed by miracles: No, our honest industry and labour is the means by which God ordinarily gives us the necessaries of this life; and therefore we must by no means neglect that: *He that will not labour, let him not eat*, says the Apostle, 2 *Thess.* iii. 10. and we may believe God will pronounce the same sentence, and suffer the slothful person to want even necessary food. But when we have faithfully used our own endeavour, then we must also look up to God for his blessing on it, without which it can never prosper to us. And having done thus, we may comfortably rest our selves on his providence, for such a measure of these outward things, as he sees fittest for us.

56. But

Sunday I. 56. But if our condition be such, that we are not able to labour, and have no other means of bringing in the necessaries of life to our selves, yet even then we are chearfully to rest upon God, believing that he who feeds the ravens, will by some means or other, tho' we know not what, provide for us, so long as he pleases we shall continue in this world; and never in any case torment our selves with carking and distrustful thoughts, but as the Apostle, 1 *Pet.* v. 7. *Cast all our care upon him, who careth for us.*

57. This is earnestly prest by our Saviour, *Mat.* vi. where he abundantly shews the folly of this sin of distrust. The place is a most excellent one, and therefore I shall set it down at large, ver. 25. *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, neither for the body what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lillies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you, that even* Solomon *in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is*

caſt into the oven, ſhall he not much more cloath you, O ye of little Faith? Therefore take no thought, ſaying, What ſhall we eat? Or what ſhall we drink? Or wherewithal ſhall we be cloathed? (for after theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God and his righteouſneſs, and then all theſe things ſhall be added unto you. Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of itſelf; ſufficient unto the day is the evil thereof. I might add many other texts to this purpoſe; but this is ſo full and convincing, that I ſuppoſe it needleſs. Sunday I.

58. All therefore that I ſhall ſay more concerning this duty is, to put you in mind of the great Benefits of it; as, firſt, that by this truſting upon God you engage and bind him to provide for you. Men, you know, think themſelves highly concerned not to fail thoſe that depend and truſt upon them; and certainly God doth ſo much more. But then, ſecondly, there is a great deal of eaſe and quiet in the practice of this duty; it delivers us from all thoſe carkings and immoderate cares, which diſquiet our minds, break our ſleep, and gnaw even our very heart. I doubt not but thoſe that have felt them, need not be told they are uneaſy; but then, methinks, that uneaſineſs ſhould make us forward to *The Benefits of truſting in God.*

Sunday I. embrace the means for the removing of them, and so we see it too often doth in unlawful ones; men will cheat, and steal, and lye, and do any thing to deliver themselves from the fear of want; but, alas! they commonly prove but deceitful remedies; they bring God's curse on us, and so are more likely to betray us to want, than to keep us from it. But if you desire a certain and unfailing cure for cares, take this of relying upon God.

59. For what should cause that man to fear want, that knows he hath one that cares for him, who is All-sufficient, and will not suffer him to want what is fit for him? If a poor man had but a faithful promise from a wealthy person, that he would never suffer him to want, it is sure he would be highly cheered with it, and would not then think fit to be as carking as he was before: And yet a man's promise may fail us; he may either grow poor and not be able, or he may prove false, and not be willing to make good his word. But we know God is subject neither to impoverishing nor deceit; and therefore how vile an injury do we offer to him, if we dare not trust as much upon his promise, as we would that of a man? Yea, and how great a mischief do we do ourselves, by loading our minds with a multitude of vexations and tormenting cares, when we may so securely *cast our burden upon God*? I conclude this in the words of the Apostle, *Phil.* iv. 6. *Be careful*

careful for nothing, but in every thing by Prayer and Supplication with Thanksgiving let your requests be made known unto God. Sunday II.

SUNDAY II.

Of Humility; of Submission to God's Will in respect of Obedience; of Patience in all sorts of Sufferings; and of Honour due to God in several ways, in his House, Possession, his Day, Word, Sacraments, &c.

Sect. 1. A SIXTH Duty to GOD is HUMILITY; that is, such a sense of our own Meanness and his Excellency, as may work in us lowly and unfeigned Submission to him: This Submission is two-fold; first, to his Will; secondly, to his Wisdom. *Humility.*

2. The Submission to his Will is also of two sorts; the Submission either of Obedience or Patience: That of Obedience, is our ready yielding ourselves up to do his Will; so that when God hath by his command made known to us what his pleasure is, chearfully and readily to set about it. To enable us to this, Humility is exceeding necessary; for a proud person is, of all others, the unapteſt to obey; and we see men never pay an Obedience, but where they acknowledge the person commanding to be some way above them, and so it is here: If we be not throughly per- *Submission to God's Will, in respect of Obedience.*

Sunday II. ſuaded that God is infinitely above us, that we are vileneſs and nothing in compariſon of him, we ſhall never pay our due obedience.

3. Therefore, if ever you mean to obey intirely (as you muſt, if ever you mean to be ſaved) get your hearts poſſeſt with the ſenſe of that great unſpeakable Diſtance that is between God and you. Conſider him, as he is, a God of infinite Majeſty and Glory, and we poor worms of the earth: He infinite in power, able to do all things, and we able to do nothing, not ſo much as to make one *hair white or black*, as our Saviour ſpeaks, *Mat.* v. 36. He of infinite purity and holineſs, and we polluted and defiled, wallowing in all kind of ſins and uncleanneſs: He unchangeable and conſtant, and we ſubject to change and alteration every minute of our lives. He eternal and immortal, and we frail mortals, that whenever he *taketh away our breath, we die, and are turned again to our duſt*, *Pſal.* civ. 29. Conſider all this, I ſay, and you cannot but acknowledge a wide difference between God and man; and therefore may well cry out with *Job*, after he had approached ſo near to God, as to diſcern ſomewhat of his excellency, *Job* xlii. 5, 6. *Now mine eye ſeeth thee, wherefore I abor myſelf, and repent in duſt and aſhes.*

The great Diſtance between God and us.

4. And even when this Humility hath brought us to Obedience, it is not then to be caſt off, as if we had no farther uſe of it; for there

The Unworthineſs of our beſt Works.

there is ſtill great uſe, nay, neceſſity of it, to keep us from any high conceit of our performances; which if we once entertain, it will blaſt the beſt of them, and make them utterly unacceptable to God; like the ſtrictneſs of the *Phariſee*, which when once he came to boaſt of, the Publican was preferred before him, *Luke* xviii. The beſt of our works are ſo full of infirmity and pollution, that if we compare them with that perfection and purity which is in God, we may truly ſay with the Prophet, *All our righteouſneſſes are as filthy rags*, Iſa. lxiv. 6. and therefore to pride ourſelves in them is the ſame madneſs, that it would be in a beggar to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviour's precept in this matter muſt always be remembred, *Luke* xvii. 10. *When you have done all thoſe things which are commanded you, ſay, we are unprofitable ſervants.* If, when we have done all, we muſt give ourſelves no better a title, what are we then to eſteem ourſelves, that are ſo far from doing any conſiderable part of what we are commanded? Surely that worſer name of *ſlothful* and *wicked ſervant*, Matt. xxv. 26. we have no reaſon to think too bad for us. Sunday II.

5. A ſecond ſort of Submiſſion to his will is that of Patience: This ſtands in ſuffering his will, as that of obedience did in acting it, and is nothing elſe, but a willing and quiet yielding to whatever afflictions it pleaſes *Submiſſion in reſpect of Patience.*

Sunday II. God to lay upon us. This the forementioned humility will make easy to us: for when our hearts are throughly possessed with that reverence and esteem of God, it will be impossible for us to grudge or murmur at whatever he does. We see an instance of it in old *Eli*, 1 *Sam.* iii. who, after he had heard the sad threatnings of God against him, of the destruction of his family, the loss of the priesthood, the cutting off both his sons in one day, which were all of them afflictions of the heaviest kind: yet this one consideration, That it was the Lord, enabled him calmly and quietly to yield to them, saying, *Let him do what seemeth him good*, Verse 18. The same effect it had on *David* in his sufferings, *Psal.* xxxix. 9. *I was dumb, I opened not my mouth, because thou didst it.* God's doing it silenced all murmurings and grumblings in him. And so must it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. For surely you will not think that child hath due humility to his parent, or that servant to his master, that when they are corrected, shall flie in the father's or master's face. But this do we, whenever we grudge and repine at that which God lays upon us. But besides the want of humility in our so doing, there is also a great want of justice in it; for God hath, as we are his creatures, a right to do with us what he will; and there-

therefore for us to resist that right of his, is the highest injustice that can be. Nay, farther, it is also the greatest folly in the world; for it is only our good that God aims at in afflicting us: That heavenly Father is not like our earthly ones, who sometimes correct their children only to satisfy their own angry humour, not to do them good. But this is subject to no such frailties; *He doth not afflict willingly, nor grieve the children of men*, Lam. iii. 33. They are our sins, which do not only give him just cause, but even force and necessitate him to punish us: He carries to us the bowels and affections of the tenderest Father. Now when a father sees his child stubborn and rebellious, and running on in a course that will certainly undo him, what greater act of fatherly kindness can he do, than chasten and correct him, to see if by that means he may amend him? Nay, indeed, he could not be said to have true kindness to him, if he should not. And thus it is with God, when he sees us run on in sin, either he must leave off to love us, and so leave us to ourselves to take our own course, and that is the heaviest curse that can befall any man; or else, if he continue to love us, he must correct and punish us, to bring us to amendment: Therefore whenever he strikes, we are, in all reason, not only patiently to lie under his rod, but (as I may say) kiss it also; that is, be very thankful to him, that he is pleased not to *give us over to our own hearts lusts*, Sunday II.

Thankfulness for God's Corrections.

Sunday II. *lusts*, Psalm lxxxi. 12. But still continues his care of us; sends afflictions as so many messengers to call us home to himself. You see then how gross a folly it is to murmur at those stripes which are meant so graciously: it is like that of a froward patient, which reproaches and reviles the Physican that comes to cure him; and if such a one be left to die of his disease, every one knows whom he is to thank for it.

Fruitfulness under them.

7. But it is not only quietness, no, nor thankfulness neither under afflictions, that is the full of our duty in this matter: We must have Fruitfulness also, or all the rest will stand us in no stead. By Fruitfulness I mean the bringing forth that which the afflictions were sent to work in us, *viz.* the amendment of our lives. To which purpose, in time of affliction, it is very necessary for us to call ourselves to an account, to examine our hearts and lives, and search diligently what sins lie upon us, which provoked God thus to smite us; and whatsoever we find ourselves guilty of, humbly to confess to God, and immediately to forsake for the rest of our time.

In all Sorts of Sufferings.

8. All I shall add concerning this duty of Patience, is, that we are as much bound to it in one sort of Sufferings, as another, whether our Sufferings be so immediately from God's hand, that no creature hath any thing to do in it, as sickness, or the like; or whether it be such, wherein men are the instruments of afflicting

afflicting us. For it is most sure, when any man doth us hurt, he could not do it without God's Permission and Sufferance; and God may as well make them the instruments of punishing us, as do it more directly by himself: And it is but a counterfeit patience, that pretends to submit to God, and yet can bear nothing from men. We see holy *Job*, who is set forth to us as a pattern of true patience, made no such difference in his afflictions; he took the loss of his Cattle, which the *Chaldeans* and *Sabeans* robb'd him of, with the very same meekness with which he did that which was consumed by fire from Heaven. When therefore we suffer any thing from men, be it never so unjustly in respect of them, we are yet to confess it is most just in respect of God: and therefore, instead of looking upon them with rage and revenge, as the common custom of the world is, we are to look up to God, acknowledge his justice in the affliction, begging his pardon most earnestly for those sins which have provoked him to send it, and patiently and thankfully bear it, till he shall see fit to remove it; still saying with *Job*, *Blessed be the Name of the Lord.* Sunday II.

9. But I told you, humility contained in it a Submission, not only to his Will, but also to his Wisdom; that is, to acknowledge him infinitely wise, and therefore, that whatever he doth, is best and fittest to be done. And this *Submission to God's Wisdom.*

Sunday II. this we are to confeſs both in his Commands, and in his diſpoſing and ordering of things.

In his Commands. Firſt, whatſoever he commands us either to believe or do, we are to ſubmit to his wiſdom in both; to believe whatſoever he bids us believe, how impoſſible ſoever it ſeems to our ſhallow underſtandings; and to do whatever he commands us to do, how contrary ſoever it be to our fleſhly reaſon or humour; and in both to conclude, that his commands are moſt fit and reaſonable, however they appear to us.

In his Diſpoſals. 10. Secondly, we are to ſubmit to his wiſdom, in reſpect of his Diſpoſal and ordering of things; to acknowledge he diſpoſes all things moſt wiſely; and that not only in what concerns the world in general, but alſo in what concerns every one of us in particular: So that in what condition ſoever he puts us, we are to aſſure ourſelves it is that which is beſt for us, ſince he chooſes it for us, who cannot err. And therefore never to have impatient deſires of any thing in this world, but to leave it to God to fit us with ſuch an eſtate and condition, as he ſees beſt for us, and there let us quietly and contentedly reſt; yea, though it be ſuch, as of all others we ſhould leaſt have wiſhed for ourſelves. And this ſurely cannot but appear very reaſonable to any that hath humility; for that having taught him, that God is infinitely wiſe, and he very fooliſh, he can never

never doubt but that it is much more for his good, that God ſhould chooſe for him, than he for himſelf; even as it is much more for the child's good, to have the parent chooſe for it, than to be left to thoſe ſilly choices it would make for itſelf: For how many times would it cut and burn, and miſchief itſelf, if it might have every thing it deſires? And ſuch children are we; we many times eagerly deſire thoſe things which would undo us, if we had them. Thus many times we wiſh for wealth, and honour, and beauty, and the like; when, if we had them, they would only prove ſnares to us, we ſhould be drawn into ſin by them: And this God, who knows all things, ſees, though we do not; and therefore often denies us thoſe things which he ſees will tend to our miſchief; and it is his abundant mercy that he doth ſo. Let us therefore, whenever we are diſappointed of any of our aims and wiſhes, not only patiently, but joyfully ſubmit to it, as knowing that it is certainly beſt for us, it being choſen by the unerring Wiſdom of our heavenly Father. *Sunday II.*

11. A ſeventh Duty to God is HONOUR, that is the paying him ſuch a reverence and reſpect, as belongs to ſo great a Majeſty. And this is either inward or outward: The inward is the exalting him in our hearts, having always the higheſt and moſt excellent eſteem of him. The outward is the manifeſting and ſhewing forth that inward; and *Honour.*

that

Sunday II. that is the first general in the whole course of our lives, the living like men that do indeed carry that high esteem of God. Now you know, if we bear any special reverence but to a man, we will be careful not to do any foul or base thing in his presence; and so, if we do indeed honour God, we shall abhor to do any unworthy thing in his sight. But God sees all things, and therefore there is no way to shun the doing it in his sight, if we do it at all; therefore, if we do thus reverence him, we must never at any time do any sinful thing.

Several ways of honouring God.

12. But besides this general way of honouring God, there are many particular acts by which we may honour him; and these acts are divers, according to the several particulars about which they are exercised: For we are to pay this Honour not only immediately to himself, but also by a due estimation and account of all those things that nearly relate or belong to him. Those are especially six; first, his House; secondly, his Revenue or Income (as I may say) thirdly, his Day; fourthly, his Word; fifthly, his Sacraments; and, sixthly, his Name: And every one of these is to have some degree of our reverence and esteem.

In his House.

13. First, his House, that is, the Church; which being the place set apart for his publick worship, we are to look on it, though not as holy in respect of itself, yet in respect of

of its use, and therefore must not prophane it, by imploying it to uses of our own. This Christ hath taught us by that Act of his, *Matt.* xxi. 12. in driving the buyers and sellers out of the Temple, saying, *My house is called the house of Prayer:* And again, *John* ii. 16. *Make not my Father's house a house of merchandise.* By which it is clear, Churches are to be used only for the Service of God; and we are to make that the only end of our coming thither, and not to come to Church as to a market, to make bargains, or dispatch businesses with our neighbours, as is too common among many. But whenever thou entrest the Church, remember that it is the house of God, a place where he is in an especial manner present, and therefore take the counsel of the wise man, *Eccles.* v. 1. and *keep thy foot when thou goest into the house of God*, that is, behave thyself with that godly awe and reverence, which belongs to that great Majesty thou art before: Remember that thy business there is to converse with God; and therefore shut out all thoughts of the world, even of thy most lawful business, which, though they be allowable at another time, are here sinful. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the Treason of *Judas*, who pretended indeed to come to kiss his Master, but brought with him a band of soldiers to apprehend him, *Matt.* xxvi. We make

Sunday II.

Sunday 11. make a ſhew in our coming to Church of ſerving and worſhipping God; but we bring with us a train of his enemies to provoke and deſpite him. This is a wickedneſs that may outvy the profaneneſs of theſe days, in turning Churches into ſtables; for ſinful and polluted thoughts are much the worſe ſort of beaſts.

His Poſſeſſions. 14. The ſecond thing to which reſpect belongs, is his revenue or income; that is, whatſoever is his peculiar poſſeſſions, ſet apart for the maintenance of thoſe that attend his ſervice: Thoſe were the prieſts in time of the law, and miniſters of the Goſpel now with us. And whatever is thus ſet apart, we muſt look on with ſuch reſpect, as not to dare to turn it to any other uſe. Of this ſort, ſome are the free-will-offerings of men, who have ſometimes of their own accord given ſome of their goods or land to this holy uſe; and whatſoever is ſo given, can neither by the perſon that gave, nor any other, be taken away, without that great ſin of Sacrilege.

15. But beſides theſe, there was among the Jews, and hath always been in all Chriſtian nations, ſomething allotted by the law of the nation, for the ſupport and maintenance of thoſe that attend the Service of God. And it is but juſt and neceſſary it ſhould be ſo, that thoſe, who by undertaking that calling are taken off from the ways of gaining a livelihood in the world, ſhould be provided for

by

by them whose souls they watch over: And therefore it is most reasonable, which the Apostle urges in this matter, 1 *Cor.* ix. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* that is, it is most unreasonable for men to grudge the bestowing a few carnal things, the outward necessaries of this temporal life, on them, from whom they receive spiritual things, even instruction, and assistance towards the obtaining of an eternal life. *Sunday II.*

16. Now whatsoever is thus appointed for this use, may by no means be employed to any other: And therefore those tithes, which are here by law allotted for the maintenance of the Ministry, must by no means be kept back, nor any tricks or shifts used to avoid the payment, either in whole or in part. For, first, it is certain, that it is as truly theft, as any other robbery can be: Ministers having right to their tithes by the same law, which gives any other man right to his estate. But then, secondly, it is another manner of robbery than we think of, it is a robbing of God, whose service they were given to maintain: and that you may not doubt the truth of this, it is no more than God himself hath said of it, *Mal.* iii. 8. *Will a man rob God? Yet ye have robbed me: Yet ye say, Wherein have we robbed thee? In tithes and offerings.* Here it is most plain, that in God's account the withholding tithes is a robbing of him. *The great Sin of Sacrilege.*

And

Sunday II. And, if you please, you may in the next verse see what the gain of this robbery amounts to; *Ye are cursed with a curse.* A curse is all is gotten by it; and common experience shews us, that God's vengeance doth in a remarkable manner pursue this sin of Sacrilege, whether it be that of withholding tithes, or the other of seizing on those possessions, which have been voluntarily consecrated to God. Men think to enrich themselves by it, but it usually proves directly contrary; this unlawful gain becomes such a canker in the estate, as often eats out even that we had a just title to: And therefore, if you love (I will not say your souls, but) your estates, preserve them from that danger, by a strict care never to meddle with any thing set apart for God.

The Punishment.

The Times for his Service.

17. A third thing, wherein we are to express our reverence to God, is, the hallowing of the Times set apart for his service: He who hath given all our Time, requires some part of it to be paid back again, as a rent or tribute of the whole. Thus the *Jews* kept holy the seventh day, and we Christians the *Sunday*, or Lord's Day; the *Jews* were in their Sabbath especially to remember the Creation of the world, and we in ours the Resurrection of Christ, by which a way is made for us into that better world we expect hereafter. Now this day thus set apart, is to be imployed in the Worship and Service of God, and

Lord's Day

that first more solemnly and publickly in the congregation; from which no man must then absent himself without a just cause; And, secondly, privately at home; in praying with, and instructing our families; or else in the yet more private duties of the closet, a man's own private prayers, reading, meditation, and the like. Sunday II.

And that we may be at leisure for these, a rest from all worldly business is commanded; therefore let no man think, that a bare rest from labour is all that is required of him on the Lord's Day; but the time which he saves from the works of his calling, he is to lay out on those spiritual duties: For the Lord's Day was never ordained to give us a pretence for idleness, but only to change our imployment from worldly to heavenly; much less was it meant, that by our rest from our callings, we should have more time free to bestow upon our sins, as too many do, who are more constant on that day at the alehouse, than the Church. But this rest was commanded, first, to shadow out to us that rest from sin, which we are bound to all the days of our lives; and, secondly, to take us off from our worldly business, and to give us time to attend the service of God, and the need of our souls.

18. And surely, if we rightly consider it, it is a very great benefit to us, that there is such a set time thus weekly returning for that

Sunday II. purpose. We are very intent and busy upon the world; and, if there were not some such time appointed to our hands, it is to be doubted, we should hardly allot any our selves: And then what a starved condition must these poor souls of ours be in, that shall never be afforded a meal? Whereas now there is a constant diet provided for them; every Sunday, if we will conscionably imploy it, may be a Festival-day to them, may bring them in such spiritual food, as may nourish them to eternal life. We are not to look on this day with grudging, like those in *Amos* viii. 5. who ask, *When will the Sabbath be gone, that we may set forth wheat?* as if that time were utterly lost, which were taken from our worldly business: But we are to consider it, as the gainfullest, as the joyfullest day of the week; a day of harvest, wherein we are to lay up in store for the whole week, nay, for our whole lives.

The Feasts of the Church. 19. But besides this of the weekly Lord's Day, there are other times, which the Church hath set apart for the remembrance of some special mercies of God, such as the Birth and Resurrection of Christ, the Descent of the Holy Ghost, and the like: And these days we are to keep in that manner, which the Church hath ordered, to wit, in the solemn worship of God, and in particular thanksgiving for that special blessing we then remember. And surely

surely whoever is truly thankful for those rich mercies, cannot think it too much to set apart some few days in a year for that purpose. Sunday II.

But then we are to look that our feasts be truly spiritual, by imploying the day thus holily, and not make it an occasion of intemperance and disorder, as too many, who consider nothing in *Christmas*, and other good times, but the good cheer and jollity of them: For that is doing despite, instead of honour, to Christ, who came to bring all purity and soberness into the world; and therefore must not have that coming of his remembred in any other manner.

20. Other days there are also set apart in memory of the Apostles, and other Saints, wherein we are to give hearty thanks to God for his Graces in them; particularly, that they were made instruments of revealing to us *Christ Jesus*, and the way of salvation, as you know the Apostles were by their preaching throughout the world. And then farther, we are to meditate on those examples of holy life they have given us, and stir up ourselves to the imitation thereof. And whoever does uprightly set himself to make these uses of these several holy-days, will have cause, by the benefit he shall find from them, to thank, and not to blame the Church for ordering them.

Sunday II. *The Fasts.*

21. Another sort of days there are, which we are likewise to observe; and those are days of Fasting and Humiliation: And whatever of this kind the Church enjoyns, whether constantly at set times of the year, or upon any special or more sudden occasion, we are to observe in such manner as she directs; that is, not only a bare abstaining from Meat, which is only the body's punishment, but in afflicting our souls, humbling them deeply before God, in a hearty confessing and bewailing of our own and the nation's sins, and earnest prayer for God's pardon and forgiveness, and for the turning away of those judgments, which those sins have called for: But above all, in *turning ourselves from our sins, loosing the bands of wickedness*, as *Isaiah* speaks, Chap. lviii. 6. and exercising ourselves in works of mercy, *dealing our bread to the hungry*, and the like, as it there follows.

God's Word

22. Fourthly, we are to express our reverence to God, by honouring his Word; and this we must certainly do, if we do indeed honour him; there being no surer sing of our despising any person, than the setting light by what he says to us: As on the contrary, if we value one, every word he speaks will be of weight with us. Now this Word of God is expressly contained in the Holy Scriptures, the Old and New Testament, where he speaks to us, to shew us his will, and our duty. And therefore

The Holy Scriptures.

therefore to this Word of his we are to bear a wonderful respect, to look upon it as the rule by which we must frame all the actions of our life: and to that end to study it much, to read in it as often as we can; if it may be, never to let a day pass us without reading, or hearing some part of it read. Sunday II.

23. But then that is not all: We must not only read, but we must mark what we read; we must diligently observe what duties there are, which God commands us to perform; what faults they are, which God there charges us not to commit, together with the rewards promised to the one, and the punishment threatned to the other. When we have thus marked, we must lay them up in our memory, not so loosely and carelesly, that they shall presently drop out again: But we must so fasten them there, by often thinking and meditating on them, that we may have them ready for our use. Now that use is the directing of our lives; and therefore, whenever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in such a Scripture is forbidden by God, and all his vengeances threatned against it: And so in like manner, when any opportunity is offered us of doing good, to remember, This is the duty which I was exhorted to in such a Scripture, and such glorious rewards promised to the doing of it: And by these considerations strengthen ourselves

Sunday II. for resistance of the evil, and performances of the good.

24. But besides this of the written Word, it hath pleased God to provide yet farther for our instruction by his ministers, whose office it is to teach us God's will, not by saying any thing contrary to the written Word (for whatsoever is so, can never be God's will) but by explaining it, and making it easier to our understandings, and then applying it to our particular occasions, and exhorting and stirring us up to the practice of it: All which is the end at which first their catechizing, and then their preaching aimeth. And to this we are to bear also a due respect, by giving diligent heed thereto, not only being present at catechizings and sermons, and either sleep out the time, or think of somewhat else, but carefully marking what is said to us. And surely, if we did but rightly consider how much it concerns us, we should conclude it very reasonable for us to do so.

Catechizing.

25. For first, as to that of Catechizing, it is the laying the foundation upon which all Christian practice must be built; for that is the teaching us our duty, without which it is impossible for us to perform it. And though it is true, that the Scriptures are the fountains from whence this knowledge of duty must be fetched, yet there are many, who are not able to draw it from this fountain themselves; and therefore it is absolutely necessary

ceſſary it ſhould be thus brought to them by others. Sunday II.

26. This Catechizing is generally looked on as a thing belonging only to the youth; and ſo indeed it ought, not becauſe the oldeſt are not to learn, if they be ignorant, but becauſe all children ſhould be ſo inſtructed, that it ſhould be impoſſible for them to be ignorant when they come to years. And it nearly concerns every parent, as they will free themſelves from the guilt of their childrens eternal undoing, that they be careful to ſee them inſtructed in all neceſſary things: To which purpoſe it will be fit early to teach them ſome ſhort Catechiſm; of which ſort none ſo fit as the Church-Catechiſm. Yet are they not to reſt on theſe endeavours of their own, but alſo to call in the Miniſter's help, that he may build them up farther in Chriſtian knowledge.

27. But, alas! it is too ſure, that parents have very much neglected this duty; and by that means it is that ſuch multitudes of men and women, that are called Chriſtians, know no more of Chriſt, or any thing that concerns their own ſouls, than the meereſt Heathen.

28. But although it were their parents fault that they were not inſtructed when they were young, yet it is now their own, if they remain ſtill ignorant: And it is ſure it will be their own ruin and miſery, if they wilfully

Sunday II. continue so. Therefore, whoever he be, of what age or condition soever, that is in this ignorant estate, or in any such degree of it, that he wants any part of necessary saving knowledge, let him, as he loves his soul, as ever he would escape eternal damnation, seek out for instruction, and let no fear of shame keep any from it. For, first, it is certain, the shame belongs only to the wilful continuing in ignorance, to which the desire of learning is directly contrary; and is so far from a shameful, that it is a most commendable thing, and will be sure to be so accounted by all wise and good men. But, secondly, suppose some prophane senseless people should deride it, yet sure that shame were in all reason to be undergone joyfully, rather than venture on that confusion of face, which will at the day of judgment befal those, who, to avoid a little false shame amongst men, have gone on in a wilful ignorance of their duty; which ignorance will be so far from excusing any sins they shall commit, that it adds one great and heavy sin to all the rest, even the despising that knowledge which is offered to them. How heinous a sin that is, you may learn in the first chapter of the *Proverbs*; where *hating knowledge*, ver. 29. is said to be the thing that draws down those sad vengeances forementioned, even God's forsaking men, laughing at their calamity, instead of helping them: Which is of all other conditions in the

the world, the moſt miſerable; and ſurely they are madly deſperate, that will run themſelves into it. Sunday II.

29. As for thoſe, who have already this foundation laid by the knowledge of the grounds of Chriſtian Religion, there is yet for them a farther help provided by Preaching: And it is no more than needs: for, God knows, thoſe that underſtand their duty well enough, are too apt to forget it; nay, ſometimes, by the violence of their own luſts, to tranſgreſs it, even when they do remember it: And therefore it is very uſeful we ſhould be put in mind of it, to prevent our forgetting, and alſo often exhorted and aſſiſted to withſtand thoſe luſts, which draw us to thoſe tranſgreſſions. And to theſe purpoſes Preaching is intended, firſt, to warn us to be upon our guard againſt our ſpiritual enemy, and then it furniſh us with weapons for the fight; that is, ſuch means and helps as may beſt enable us to beat off temptations, and get the victory over them. *Preaching.*

30 Since therefore this is the end of Preaching, we muſt not think we have done our duty, when we have heard a ſermon, tho' never ſo attentively; but we muſt lay up in our hearts thoſe inſtructions and advices we there meet with, and uſe them faithfully to that end of overcoming our ſins. Therefore whenever thou comeſt to the phyſician of thy ſoul, do as thou wouldſt with the phyſician

Sunday II. phyſician of thy body; thou comeſt to him not only to hear him talk, and tell thee what will cure thee, but alſo to do according to his directions: And if thou doſt not ſo here, thou art as vain as he that expects a bare receipt from his doctor ſhould cure him, tho' he never make uſe of it: Nay, thou art much more vain and ridiculous; for that, though it do him no good, will do him no harm; he ſhall never be the worſe for having been taught a medicine, though he uſe it not: But in theſe ſpiritual receipts it is otherwiſe; if we uſe them not to our good, they will do us a great deal of harm; they will riſe up in judgment againſt us, and make our condemnation ſo much the heavier. Beware therefore not to bring that danger upon thy ſelf; but when thou haſt heard a ſermon, conſider with thyſelf what directions there were in it, for enabling thee to eſchew evil, or to do good. And if there were any thing eſpecially concerned thine own boſom ſin, lay that cloſe to thy heart, and all the week after make it matter of meditation; think of it, even whilſt thou art at thy work, if thou wanteſt other time; and not only think of it, but ſet to the practiſe of it, do what thou wert adviſed to, for the ſubduing ſins, and quickning grace in thee. Finally, look carefully to practiſe the counſel of the Apoſtle, *Jam.* i. 22. *Be ye doers of the Word, and not hearers only, deceiving your own ſelves.* To hope for good

good from the Word, without doing it, is, it seems, nothing but a deceiving ourselves: Let us never therefore measure our godliness by the number of Sermons which we hear, as if the hearing many were the certain mark of a good Christian; but by the store of fruit we bring forth by them, without which all our hearing will serve but to bring us into that heavier portion of stripes, which belongs to him that *knows his Master's will, and does it not*, *Luke* xii. 47. But this reverence, which is due to preaching, we must not pay to all that is now a-days called so; for, God knows, there are many *false prophets gone out into the world*, as the Apostle speaks, 1 *John* iv. 1. And now, if ever, is that advice of his necessary, *To try the spirits whether they be of God.* But what I have said, I mean only of the Preaching of those, who first have a lawful calling to the office; and secondly, frame their doctrine according to the right rule, the written Word of God. But if any man say, he is not able to judge whether the doctrine be according to the Word, or no, let him at least try it by the common known rules of duty, which he doth understand; and if he find it a doctrine giving men liberty to commit those things which are by all acknowledged sins, such as rebellion, injustice, unmercifulness, uncleanness, or the like, he may conclude it is utterly contrary to God and his Word; and then abhorrence, and not reverence, belongs to it. Sunday II.

31. Fifthly,

Sunday II. *The Sacraments.*

31. Fifthly, we are to expreſs our honouring of God by reverencing his Sacraments: Thoſe are two, Baptiſm, and the Supper of the Lord. And this we are to do, firſt, by our high eſteem of them; ſecondly, by our reverent uſage of them: We are firſt to prize them at a high rate, looking on them as the inſtruments of bringing to us the greateſt bleſſings we can receive. The firſt of them, Baptiſm, that enters us into covenant with God, makes us members of Chriſt, and ſo gives us right to all thoſe precious benefits that flow from him, to wit, pardon of ſin, ſanctifying grace, and Heaven itſelf, on condition we perform our parts of the covenant. And as for the Lord's Supper, that is not only a ſign and remembrance of Chriſt and his death, but it is actually the giving Chriſt, and all the fruits of his death, to every worthy receiver; and therefore there is a moſt high eſtimation and value due to each of them.

Of Baptiſm

32. And not only ſo, but, in the ſecond place, we muſt ſhew our reverence in our uſage of them; and that, firſt, Before; ſecondly, At; thirdly, After the time of receiving them. It is true, that the Sacrament of Baptiſm being now adminiſtred to us when we are infants, it is not to be expected of us, that we ſhould in our own perſons do any thing, either before or at the time of receiving it: Thoſe performances were ſtrictly required of all perſons, who were baptized when

when they were of years. But for us, it suffices to give us this right to Baptism, that we are born within the pale of the Church, that is, of Christian parents; and all that is required at that time, is what we can only perform by others, they in our stead promising, that when we come to years, we will perform our parts of the covenant. But by how much the less we are then able to do so much, the greater bond lies on us to perform those after duties required of us, by which we are to supply the want of the former. Sunday II.

33. Now if you would know what those duties are, look over those promises, which your god-fathers and god-mothers then made in your name, and you may then learn them. I cannot give you them in a better form than that of our Church's Catechism, which tells us, *That our god-fathers and god-mothers did promise and vow three things in our names*; first, *that we should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.* Where by the Devil is meant, first, the worshipping of all false gods, which is indeed but worshipping the Devil; a sin, which at the time of Christ's coming into the world, was very common, most part of mankind then living in that vile idolatry. And therefore, when Baptism was first ordained, it was but needful to make the forsaking of those false gods a principal part of the vow. And though those false *The Vow of Baptism.*

Sunday II. falſe worſhips are now much rarer; yet there was one ſpecial part of them, which may be feared to be yet too common among us; and that is, all ſorts of uncleanneſs, which though we do not make ceremonies of our religion, as the Heathens did of theirs, yet the committing thereof is a moſt high provocation in God's eyes, ſuch as drew him to deſtroy whole *cities with fire and brimſtone*, as you may read, *Gen.* xix. nay, *the whole world with water*, Gen. vi. and will not fail to bring down judgments, and ſtrange ones, on any that continue therein: And therefore the forſaking them well deſerves to be looked on as an eſpecial part of this promiſe. Beſides this, all dealing with the Devil is here vowed againſt, whether it be by practiſing witchcraft ourſelves, or conſulting with thoſe that do, upon any occaſion whatever, as the recovery of our health, our goods, or whatever elſe; for this is a degree of the former ſin, it is the forſaking of the Lord, and ſetting up the Devil for our God, whilſt we go to him in our needs for help.

34. But we alſo renounce all the works of the Devil; and thoſe are either in general all thoſe that the Devil tempts us to, or elſe thoſe particular kinds of ſin, which have moſt of his image on them; that is, thoſe which he himſelf moſt practiſes; ſuch are pride (which brought him from being an angel of light, to the accurſed condition he is now in) and lying: He is, as our Saviour ſaith,

John viii. 44. *A lyar, and the father of it*; and such also are malice and envy, especially killing and destroying of others, for he was a *murderer from the beginning*, John viii. 44. But above all, there is nothing wherein we become so like him, as in tempting and drawing others to sin, which is his whole trade and business; and if we make it any part of ours, we become like that *roaring lion, that goes about seeking whom he may devour*, 1 Pet. v. 8. Sunday II.

35. The second thing we vow to forsake is, the *pomps and vanities of this wicked world*. By the pomps and Vanities there are several things meant; some of them such as were used by the Heathens in some unlawful sports of theirs, wherein we are not now so much concerned, there being none of them remaining among us; but besides that, there is meant all excess, either in diet, or sports, or apparel, when we keep not those due measures, which either by the general rules of sobriety, or the particular circumstances of our qualities and callings, we are bound to. Next, by the wicked world we may understand, first, the wealth and greatness of the world, which though we do not so totally renounce, that it is unlawful for a Christian to be either rich or great, yet we thus far promise to forsake them, that we will not set our hearts upon them, nor either get or keep them by the least unlawful means. Secondly, by the wicked world we may understand the companies

Sunday II. companies and customs of the world, which, so far as they are wicked, we here renounce; that is, we promise never to be drawn by company to the commission of a sin, but rather to forsake the most delightful company, than to be ensnared by it; nor yet by custom, but rather venture the shame of being thought singular, ridiculous persons, walk as it were in a path by ourselves, than put ourselves into that *broad way that leads to destruction*, by giving ourselves over to any sinful custom, how common soever it be grown. If this part of our Vow were but throughly considered, it would arm us against most of the temptations the world offers us; company and custom being the two special instruments by which it works on us.

36. A third thing we renounce is, *all the sinful lusts of the flesh*; where the flesh is to be understood in that sense, wherein the Scripture often uses it, for the fountain of all disordered affections: For though those unclean desires, which we ordinarily call the lusts of the flesh, are here meant, yet they are not the only things here contained, there being divers other things which the Scripture calls the *works of the flesh*; I cannot better inform you of them, than by setting down the list St. *Paul* gives of them, *Gal.* v. 19, 20, 21. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, and variance,*

riance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. This, with those other descriptions you will find scattered in several places of Scripture, will shew you, there are many things contained in this part of your Vow; the forsaking all the sinful lusts of the flesh. Sunday II.

37. The second thing our godfathers and godmothers promised for us, was, that we *should believe all the articles of the Christian Faith.* These we have summed up together in that which we call the Apostles Creed: which since we promise to believe, we are supposed also to promise to learn them; and that not only the words, but likewise the plain sense of them: For who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not only the consenting to the truth of them, but also the living like them that do believe. As for example, our believing that God created us, should make us live in that subjection and obedience to him, which becomes creatures to their Creator; the believing that Christ redeemed us, should make us yield up ourselves to him as his purchase, to be disposed of wholly by him, and imployed only in his service. The believing a judgment to come, should give us care so to walk, that we may not be condemned in it; and our believing the life everlasting, should make us diligent so to

Sunday II. imploy our short moment of time here, that our everlasting life may be a life of joy, not of misery to us. In this manner, from all the Articles of the Creed we are to draw motives to confirm us in all Christian practice, to which end it is, that our learning and believing of them tends; and therefore without it we are very far from making good this part of our Vow, the *believing all the articles of the Christian Faith.*

38. The last part of our Vow is, that we *should keep God's Holy Will and Commandments, and walk in the same all the days of our lives.* Where by *our keeping God's Holy Will and Commandments* is meant our doing of all those things, which he hath made known to us to be his will we should perform; wherein he hath given us his holy word to instruct us, and teach us, what it is that he requires of us; and now he expects that we should faithfully do it, without favouring ourselves in the breach of any one of his commands. And then in this intire obedience we must walk *all the days of our lives*; that is, we must go on in a constant course of obeying God; not only fetch some few steps in his ways, but walk in them, and that not for some part of our time, *but all the days of our lives*, never turn out of them, but go on constantly in them, as long as we live in this world.

The strict Obligation of this Vow of Baptism.

39. Having now thus briefly explained to you this Vow made at your BAPTISM, all I shall

I shall add concerning it, is only to remember you, how nearly you are concerned in the keeping it: And that, first, in respect of justice; secondly, in respect of advantage and benefit. That you are in justice bound to it, I need say no more, but that it is a promise; and, you know, justice requires of every man the keeping of his promise. But then this is of all other promises the most solemn and binding; for it is a Vow, that is, a promise made to God; and therefore we are not only unjust, but forsworn, whenever we break any part of it. Sunday II.

40. But secondly, we are also highly concerned to keep it, in respect of our own benefit. I told you before, that Baptism enter'd us into covenant with God; now a covenant is made up of two parts, that is, something promised by the one party, and something by the other of the parties that make the covenant: And if one of them break his part of the covenant, that is, perform not what he hath agreed to, he can in no reason look that the other should make good his. And so it is here, God doth indeed promise those benefits before-mentioned, and that is his part of the covenant. But then we also undertake to perform the several things contained in this Vow of Baptism, and that is our part of it; and unless we do indeed perform them, God is not tied to make good his, and so we forfeit all those precious benefits

Sunday II. and advantages, we are left in that natural and miserable estate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now what can be the pleasure that any or all sins can afford us, that can make us the least degree of recompence for such a loss, the loss of God's favour and grace here, and the loss of our own souls hereafter? For as our Saviour saith, *Mark* viii. 36. *What shall it profit a man, if he shall gain the whole world, and lose his own soul?* Yet this mad bargain we make, whenever we break any part of this our Vow of Baptism. It therefore most nearly concerns us to consider sadly of it, to remember that every sin we commit, is a direct breach of this our Vow: and therefore when thou art tempted to any sin, seem it never so light, say not of it, as *Lot* did of *Zoar*, *Gen.* xix. 20. *Is it not a little one?* But consider, that whatever it is, thou hast in thy Baptism vowed against it; and then be it never so little, it draws a great one at the heels of it, no less than that of being forsworn, which whoever commits, God hath in the third Commandment pronounced, *He will not hold him guiltless.* And that we may the better keep this Vow, it will be very useful often to repeat to ourselves the several branches of it, that so we may still have it ready in our minds to set against all temptations; and surely it is so excellent a weapon, that if we do not either cast it aside, or use it very negligently

ligently, it will enable us, by God's help, to put to flight our spiritual adversary. And this is that reverence we are to pay to this first Sacrament, that of Baptism. Sunday III.

SUNDAY III.

Of the Sacrament of the Lord's Supper; of Preparation before, as Examination; of Repentance, Faith, Obedience; of Duties to be done at the Receiving, and afterwards, &c.

Sect. 1. NOW follows the reverence due to the Sacrament of the LORD's SUPPER; and in this I must follow my first division, and set down, first, what is to be done Before, secondly, At; and, thirdly, After the time of receiving; for in this Sacrament we cannot be excused from any one of these, though in the former we are. *The Lord's Supper.*

2. And first, for that which is to be done Before; St. *Paul* tells us, it is Examination, 1 Cor xi. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.* But before I proceed to the particulars of this Examination, I must in the general tell you, That the special business we have to do in this Sacrament, is to repeat and renew that covenant we made with God in our Baptism; which we having many ways grievously broken, it pleases God in his great *Things to be done before Receiving.* *Examination.*

Sunday III. mercy to suffer us to come to the renewing of it in this Sacrament; which, if we do in sincerity of heart he hath promised to accept us, and to give us all those benefits in this, which he was ready to bestow in the other Sacrament, if we had not by our own fault forfeited them. Since then the renewing of our covenant is our business at this time, it follows, that these three things are necessary towards it; first, That we understand what the covenant is; secondly, That we consider what our breaches of it have been; and thirdly, That we resolve upon a strict observance of it for the rest of our life. And the trying ourselves in every one of these particulars, is that Examination which is required of us, before we come to this Sacrament.

3. And, first, we are to examine, whether we understand what this covenant is: This is exceeding necessary, as being the foundation of both the other; for it is neither possible to discover our past sins, nor to settle purposes against them for the future without it. Let this therefore be your first business; Try whether you rightly understand what that covenant is which you entered into at your Baptism; what be the mercies promised on God's part, and the duties on ours. And because the covenant made with each of us in Baptism, is only the applying to our particulars the covenant made by God in Christ with all mankind in general, you are to consider

ſider whether you underſtand that: If you do not, you muſt immediately ſeek for inſtruction in it; and till you have means of gaining better, look over what is briefly ſaid in the entrance to this Treatiſe, concerning the SECOND COVENANT, which is the foundation of that Covenant, which God makes with us in our Baptiſm. And becauſe you will there find, that obedience to all God's commands is the condition required of us, and is alſo that which we expreſly vow in our Baptiſm, it is neceſſary you ſhould likewiſe know what thoſe commands of God are. Therefore, if you find you are ignorant of them, never be at reſt, till you have got yourſelf inſtructed in them, and have gained ſuch a meaſure of knowledge, as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this inſtruction is the only aim of this Book, which the more ignorant thou art, the more earneſtly I ſhall intreat thee diligently to read. And if thou haſt heretofore approached to this holy Sacrament in utter ignorance of theſe neceſſary things, bewail thy ſin in ſo doing, but preſume not to come again, till thou haſt, by gaining this neceſſary knowledge, fitted thyſelf for it; which thou muſt haſten to do: For though no man muſt come to this Sacrament in ſuch ignorance, yet if he wilfully continue in it, that will be no excuſe to him for keeping from this holy Table. Sunday III.

Sunday III. 4. The second part of our examination is concerning our breaches of this covenant; and here thou wilt find the use of that knowledge I speak of: For there is no way of discovering, what our sins have been, but by trying our actions by that which should be the rule of them, the law of God. When therefore thou settest to this part of examination, remember what are the several branches of thy duty, and then ask thy own heart in every particular, how thou hast performed it. And content not thyself with knowing in general, that thou hast broken God's law, but do thy utmost to discover in what particulars thou hast done so. Recall, as well as thou canst, all the passages of thy life, and in each of them consider what part of that duty hath been transgressed by it. And that not only in the grosser act, but in word also; nay, even in thy most secret thoughts: For though man's law reaches not to them, yet God's doth; so that whatever he forbids in the act, he forbids likewise in the thoughts and desires, and sees them as clearly as our most publick acts. This particular search is exceeding necessary; for there is no promise of forgiveness of any sin, but only to him that confesseth and forsaketh it. Now to both these it is necessary that we have a direct and particular knowledge of our Sins: For how can he either confess his Sin, that knows not his guilt of it? or how can he resolve to forsake

Sins.

Several Sorts.

it, that discerns not himself to have formerly cleaved to it: Therefore we may surely conclude, that this examination is not only useful, but necessary, towards a full and compleat repentance: for he that does not take this particular view of his sins, will be likely to repent but by halves, which will never avail him towards his pardon; nothing but an entire forsaking of every evil way, being sufficient for that. But surely, of all other times, it concerns us, that when we come to the Sacrament, our repentance be full and compleat; and therefore this strict search of our own hearts is then especially necessary. For although it be true, that it is not possible by all our diligence to discover or remember every sin of our whole lives; and though it be also true, that what is so unavoidably hid from us, may be forgiven without any more particular confession than that of *David*, Psal. xix. 12. *Cleanse thou me from my secret faults:* yet this will be no plea for us, if they come to be secret only because we are negligent in searching. Therefore take heed of deceiving thyself in this weighty business, but search thy soul to the bottom, without which it is impossible that the wounds thereof should ever be thoroughly cured. Sunday III.

5. And as you are to enquire thus narrowly concerning the several sorts of sins, so also must you concerning the degrees of them; for there are divers circumstances which increase

Sunday III. creaſe and heighten the ſin. Of this ſort there are many; as firſt, when we ſin againſt knowledge, that is, when we certainly know ſuch a thing to be a ſin, yet for the preſent pleaſure or profit (or whatever other motive) adventure on it. This is by Chriſt himſelf adjudged to be a great heightning of the ſin; *He that knows his Maſter's will, and doth it not, ſhall be beaten with many ſtripes*, *Luke* xii. 47. Secondly, when we ſin with deliberation; that is, when we do not fall into it of a ſudden, e'er we are aware, but have time to conſider of it; this is another degree of the ſin. But thirdly, a yet higher is, when we do it againſt the reſiſtances and checks of our own conſcience, when that at the time tells us, This thing thou oughteſt not to do; nay, lays before us the danger, as well as the ſin of it; yet, in ſpite of theſe admonitions of conſcience, we go on and commit the ſin; this is a huge increaſe of it, ſuch as will raiſe the leaſt ſin into a moſt high provocation; For it is plain, a ſin thus committed muſt be a wilful one; and then, be the matter of it never ſo light, it is moſt heinous in God's eyes. Nay, this is a circumſtance of ſuch force, that it may make an indifferent action, that is in itſelf no ſin, become one: For though my conſcience ſhould err in telling me ſuch a thing were unlawful, yet ſo long as I were ſo perſuaded, it were a ſin for me to do that thing; for in that caſe my will

will conſents to the doing a thing which I believe to be diſpleaſing to God; and God (who judges us by our wills, not underſtandings) imputes it to me as a ſin, as well as if the thing were in itſelf unlawful. And therefore ſurely we may conclude, That any thing which is in itſelf ſinful, is made much more ſo by being committed againſt the checks of conſcience. A fourth Aggravation of a ſin is, when it hath been often repeated: For then there is not only the guilt of ſo many more acts, but every act grows alſo ſo much worſe, and more inexcuſable. We always judge thus in faults committed againſt our ſelves; we can forgive a ſingle injury more eaſily, than the ſame when it hath been repeated; and the oftner it hath been ſo repeated, the more heinous we account it. And ſo ſurely it is in faults againſt God alſo. Fifthly, the ſins which have been committed after vows and reſolutions of amendment, are yet more grievous; for that contains alſo the breaking of thoſe promiſes. Somewhat of this there is in every wilful ſin; becauſe every ſuch is a breach of that vow we make at Baptiſm. But, beſides that, we have ſince bound ourſelves by new vows, if at no other time, yet ſurely at our coming to the Lord's Supper, that being (as was formerly ſaid) purpoſely to repeat our vows of Baptiſm. And the more of theſe vows we have made, ſo much the greater is our guilt, if we fall back to any ſin

Sunday III.

Sunday III. sin we then renounced. This is a thing very well worth weighing; and therefore examine thyself particularly at thy approach to the Sacrament, concerning thy breaches of former vows made at the holy Table. And if upon any other occasion, as sickness, trouble of mind, or the like, thou hast at any time made any other, call thyself to a strict account how thou hast performed them also, and remember, that every sin committed against such vows, is, besides its own natural guilt, a perjury likewise. Sixthly, a yet higher step is, when a sin hath been so often committed, that we are come to a custom and habit of it; and this is indeed a high degree.

6. Yet even of habits, some are worse than others: As first, if it be so confirmed, that we are come to a hardness of heart, have no sense at all of the sin: Or secondly, if we go on in it against any extraordinary means used by God to reform us, such as sickness, or any other affliction, which seems to be sent on purpose for our reclaiming: Or thirdly, if all reproofs and exhortations either of ministers, or private friends, work not on us, but either make us angry at our reprovers, or sets us on defending the sin: Or lastly, if this sinful habit be so strong in us, as to give us a love to the sin, not only in ourselves, but in others; if, as the Apostle saith, *Rom.* i. 32. *We do not only do the things, but take pleasure in them that do them*, and therefore entice and draw as many

many as we can into the ſame ſins with us; then it is riſen to the higheſt ſtep of wickedneſs, and is to be looked on as the utmoſt degree both of ſin and danger. Thus you ſee how you are to examine yourſelves concerning your ſins; in each of which you are to conſider, how many of theſe heightning circumſtances there have been, that ſo you may aright meaſure the heinouſneſs of them. Sunday III.

7. Now the end of this examination is to bring you to ſuch a ſight of your ſins, as may truly humble you, make you ſenſible of your own danger, that have provoked ſo great a Majeſty, who is able ſo ſadly to revenge himſelf upon you. And that will ſurely, even to the moſt carnal heart, appear a reaſonable ground of ſorrow. But that is not all; it muſt likewiſe bring you to a ſenſe and abhorrence of your baſeneſs and ingratitude, that have thus offended ſo good and gracious a God; that have made ſuch unworthy and unkind returns to thoſe tender and rich mercies of his. And this conſideration eſpecially muſt melt your hearts into a deep ſorrow and contrition, the degree whereof muſt be in ſome meaſure anſwerable to the degree of your ſins. And the greater it is, provided it be not ſuch as ſhuts up the hope of God's mercy, the more acceptable it is to God, who hath promiſed, not *to deſpiſe a broken and contrite heart*, Pſal. li. 17. And the more likely it will be alſo to bring us to amendment: For *Humiliation.*

if

Sunday III. if we have once felt what the ſmart of a wounded ſpirit is, we ſhall have the leſs mind to venture upon ſin again.

8. For when we are tempted with any of the ſhort pleaſures of ſin, we may then, out of our own experience, ſet againſt them the ſharp pains and terrors of an accuſing conſcience, which will, to any that hath felt them, be able infinitely to outweigh them. Endeavour therefore to bring yourſelves to this melting temper, to this deep unfeigned ſorrow, and that not only for the danger you have brought upon yourſelf: For tho' that be a conſideration which may and ought to work ſadneſs in us, yet where that alone is the motive of our ſorrow, it is not that ſorrow which will avail us for pardon: And the reaſon of it is clear; for that ſorrow proceeds only from the love of ourſelves; we are ſorry, becauſe we are like to ſmart. But the ſorrow of a true penitent muſt be joined alſo with the love of God, and that will make us grieve for having offended him, though there were no puniſhment to fall upon ourſelves. The way then to ſtir up this ſorrow in us, is, firſt, to ſtir up our love of God, by repeating to ourſelves the many gracious acts of his mercy towards us; particularly that of his ſparing us, and not cutting us off in our ſins. Conſider with thy ſelf, how many and how great provocations thou haſt offered him, perhaps in a continued courſe of many years

Contrition.

years wilful disobedience, for which thou mightest with perfect justice have been e'er this sent quick into Hell: Nay, possibly thou hast before thee many examples of less sinners than thou art, who have been suddenly snatch'd away in the midst of their sins. And what cause canst thou give, why thou hast thus long escaped, but only because his eye hath spared thee? And what cause of that sparing, but his tender compassions towards thee, his unwillingness that thou shouldst perish? This consideration, if it be press'd home upon thy soul, cannot choose (if thy heart be not as hard as the nether milstone) but awake somewhat of love in thee towards this gracious, this long-suffering God; and that love will certainly make it appear to thee, that it is an *evil thing, and bitter, that thou hast forsaken the Lord*, Jer. ii. 19. that thou hast made such wretched requitals of so great mercy: It will make thee both ashamed and angry at thyself, that thou hast been such an unthankful creature. But if the consideration of this one sort of mercy, God's forbearance only, be such an engagement and help to this godly sorrow; what will then be the multitude of those other mercies, which every man is able to reckon up to himself? And therefore let every man be as particular in it as he can, call to mind as many of them as he is able, that so he may attain to the greater degree of true Contrition. Sunday III.

9. And

Sunday III. 9. And to all these endeavours must be added earnest prayers to God, that he, by his Holy Spirit, would shew you your sins, and soften your hearts, that you may throughly bewail and lament them.

Confession. 10. To this must be joyned an humble Confession of sins to God, and that not only in general, but also in particular, as far as your memory of them will reach, and that with all those heightning circumstances of them which you have by the forementioned examination discovered. Yea, even secret and forgotten sins must in general be acknowledged; for it is certain there are multitudes of such: So that it is necessary for every one of us to say with *David*, Psal. xix. 12. *Who can understand his errors? Cleanse thou me from my secret faults.* When you have thus confessed your sins with this hearty sorrow, and sincere hatred of them, you may then (and not before) be concluded to feel so much of your disease, that it will be seasonable to apply the remedy.

Faith. 11. In the next place therefore you are to look on him, *whom God hath set forth to be the Propitiation for our sins*, Rom. iii. 25. *even Jesus Christ, that Lamb of God, which taketh away the sins of the world*, John i. 29. and earnestly beg of God, that by his most precious blood your sins may be washed away; and that God would, for his sake be reconciled to you. And this you are to believe will surely be

be done, if you do for the reſt of your time forſake your ſins, and give yourſelves up ſincerely to obey God in all his commands. But without that, it is vain to hope any benefit from Chriſt, or his Sufferings. And therefore the next part of your Preparation muſt be the ſetting thoſe reſolutions of Obedience, which I told you was the third thing you are to examine yourſelves of, before your approach to the Holy Sacrament. Sunday III.

12. Concerning the particulars of this Reſolution, I need ſay no more, but that it muſt anſwer every part and branch of our duty; that is, we muſt not only in general reſolve that we will obſerve God's commandments, but we muſt reſolve it for every commandment by itſelf; and eſpecially, where we have found ourſelves moſt to have failed heretofore, there eſpecially to renew our Reſolutions. And herein it nearly concerns us to look that theſe Reſolutions be ſincere and unfeigned, and not only ſuch ſlight ones as people uſe, out of cuſtom, to put on at their coming to the Sacrament, which they never think of keeping afterwards: For this is a certain truth, that whoſoever comes to this holy Table without an entire hatred of every ſin, comes unworthily; and it is as ſure, that he that doth entirely hate all ſin, will reſolve to forſake it; for, you know, forſaking naturally follows hatred, no man willingly abides with a thing or perſon he hates. And *Reſolutions of Obedience*

Summary III. therefore he that doth not ſo reſolve, as that God the ſearcher of hearts may approve it as ſincere, cannot be ſuppoſed to hate ſin, and ſo cannot be a worthy receiver of that holy Sacrament. Therefore try your reſolutions throughly, that you deceive not yourſelves in them: It is your own great danger, if you do; for it is certain you cannot deceive God, nor gain acceptation from him, by any thing which is not perfectly hearty and unfeigned.

Of the Means. 13. Now, as you are to reſolve on this new obedience, ſo you are likewiſe to reſolve on the Means, which may aſſiſt you in the performance of it. And therefore conſider in every duty, what are the Means that may help you in it, and reſolve to make uſe of them, how uneaſy ſoever they be to your fleſh; ſo, on the other ſide conſider what things they are that are likely to lead you to ſin, and reſolve to ſhun and avoid them: This you are to do in reſpect of all ſins whatever, but eſpecially in thoſe whereof you have formerly been guilty: For there it will not be hard for you to find, by what ſteps and degrees you were drawn into it, what company, what occaſion it was that enſnared you, as alſo, to what ſort of temptations you are apteſt to yield. And therefore you muſt particularly fence yourſelf againſt the ſin, by avoiding thoſe occaſions of it.

14. But it is not enough that you reſolve you will do all this hereafter; but you muſt inſtantly

inſtantly ſet to it, and begin the Courſe by doing at the preſent whatſoever you have opportunity of doing. And there are ſeveral things which you may, nay, muſt do at the preſent, before you come to the Sacrament. Sunday III.

15. As, firſt, you muſt caſt off every Sin, not bring any one unmortified luſt with you to that table; for it is not enough to purpoſe to caſt them off afterwards, but you muſt then actually do it, by withdrawing all degrees of love and affection from them; you muſt then give a bill of divorce to all your old beloved Sins, or elſe you are no way fit to be married to Chriſt. The reaſon of this is clear; for this Sacrament is our ſpiritual nouriſhment. Now before we can receive ſpiritual nouriſhment, we muſt have ſpiritual life (for no man gives food to a dead perſon.) But whoſoever continues not only in the act, but in the love of any one known Sin, hath no ſpiritual life, but is in God's account no better than a dead carcaſs; and therefore cannot receive that ſpiritual food. It is true, he may eat the bread, and drink the wine, but he receives not Chriſt, but inſtead of him, that which is moſt dreadful; the Apoſtle will tell you what, 1 *Cor.* xi. 29. *He eats and drinks his own damnation.* Therefore you ſee how great a neceſſity lies on you thus actually to put off every Sin, before you come to this table. *Preſent renouncing of Sin.*

16. And the ſame neceſſity lies on you for a ſecond thing to be done at this time, and *Embracing Virtue.*

Sunday III. that is, the putting your soul into a heavenly and Christian temper, by possessing it with all those Graces which may render it acceptable in the eyes of God. For when you have turned out Satan and his accursed train, you must not let your soul lie empty: if you do, Christ tells you, *Luke* xi. 26. he will *quickly return again, and your last estate shall be worse than your first.* But you must by earnest prayer invite into it the Holy Spirit with his Graces; or, if they be in some degree there already, you must pray that he will yet more fully possess it, and you must quicken and stir them up.

Quickening of Graces. 17. As for example, you must quicken your humility, by considering your many and great sins; your faith, by meditating on God's promises to all penitent sinners; your love to God, by considering his mercies, especially those remember'd in the Sacrament; his giving Christ to die for us; and your love to your neighbour, nay, to your enemies, by considering that great example of his suffering for us that were enemies to him. And it is most particularly required of us, when we come to this table, that we copy out this pattern of his in a perfect forgiveness of all that have offended us; and not only forgiveness, but such a kindness also, as will express itself in all offices of love and friendship to them.

Charity. 18. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary; if you have done any unkindness

kindneſs or injury to any perſon, then you are to ſeek forgiveneſs from him: And to that end, firſt, acknowledge your fault; and ſecondly reſtore to him, to the utmoſt of your power, whatſoever you have deprived him of either in goods or credit. This reconciliation with our brethren is abſolutely neceſſary towards the making any of our ſervices acceptable with God, as appears by that precept of Chriſt, *Matt.* v. 23, 24. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.* Where you ſee, that tho' the gift be already at the altar, it muſt rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And if this Charity be ſo neceſſary in all our ſervices, much more in this, where by a joint-partaking in the ſame holy myſteries, we ſignify our being united and knit, not only to Chriſt our Head, but alſo to each other, as fellow-members. And therefore, if we come with any malice in our hearts, we commit an act of the higheſt hypocriſy, by making a ſolemn profeſſion in the Sacrament of that Charity and Brotherly Love, whereof our hearts are quite void. Sunday III.

19. Another moſt neceſſary grace at this time is that of Devotion; for the raiſing whereof we muſt allow ourſelves ſome time *Devotion.*

Sunday III. to withdraw from our worldly affairs, and wholly to set ourselves to this business of preparation: One very special part of which preparation lies in raising up our souls to a devout and heavenly temper. And to that it is most necessary that we cast off all thoughts of the world; for they will be sure, as so many clogs, to hinder our souls in their mounting towards Heaven. A special exercise of this Devotion is prayer, wherein we must be very frequent and earnest at our coming to the Sacrament, this being one great instrument wherein we must obtain all those other graces required in our preparation. Therefore be sure this be not omitted; for if you use never so much endeavour besides, and leave out this, it is the going to work in your own strength, without looking to God for his help; and then it is impossible you should prosper in it: *For we are not able of ourselves to think any thing as of ourselves, but our sufficiency is of God*, 2 Cor. iii. 5. Therefore be instant with him so to assist you with his grace, that you may come so fitted to this holy Table, that you may be partakers of the benefits there reached out to all worthy receivers.

Necessity of these Graces.

20. These and all other spiritual Graces our souls must be clothed with, when we come to this feast; for this is that wedding-garment, without which whosoever comes, is like to have the entertainment mentioned in

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the parable of him who came to the marriage without a *wedding-garment*, Mat. xxii. 13. *who was cast into outer darkness, where is weeping and gnashing of teeth:* For tho' it is possible he may sit it out at the present, and not be snatched from the Table, yet St. *Paul* assures him, *he drinks damnation to himself*, and how soon it may fall on him is uncertain; but it is sure it will, if repentance prevent it not; and as sure, that whenever it does come, it will be *intolerable, for who among us can dwell with everlasting burnings?* Isa. xxxiii. 14. Sunday III.

21. I shall add but one thing more concerning the things which are to be done before the Sacrament, and that is an advice, that if any person, upon a serious view of himself, cannot satisfy his own soul of his sincerity, and so doubts whether he may come to the Sacrament, he do not rest wholly on his own judgment in the case: For if he be a truly humbled soul, it is likely he may judge too hardly of himself; if he be not, it is odds but if he be left to the satisfying his own doubts, he will quickly bring himself to pass too favourable a sentence: Or whether he be the one or the other, if he come to the Sacrament in that doubt, he certainly plunges himself into farther doubts and scruples, if not into sin. On the other side, if he forbear because of it, if that fear be a causeless one, then he groundlessly absents himself from that holy ordinance, and so deprives his soul of *The Usefulness of a Spiritual Guide.*

Sunday III. the benefits of it. Therefore in the midst of so many dangers, which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make known his case to some discreet and godly minister, and rather be guided by his, who will probably (if the case be duly and without any disguise discovered to him) be better able to judge of him, than he of himself. This is the counsel the Church gives in the exhortation before the Communion, where it is advised, That if any, by other means there fore-mentioned, *cannot quiet his own conscience, but require farther counsel and comfort*, then *let him go to some discreet and learned minister of God's word, and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved*, &c. This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience, or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their souls.

22. But to all this it will perhaps be said, That this cannot be done without discovering the

the nakedneſs and blemiſhes of the ſoul, and there is ſhame in that, and therefore men are unwilling to do it. But to that I anſwer, That it is very unreaſonable that ſhould be a hindrance: For, firſt, I ſuppoſe you are to chooſe only ſuch a perſon, as will faithfully keep any ſecret you ſhall commit to him, and ſo it can be no publick ſhame you can fear. And if it be in reſpect of that ſingle perſon, you need not fear that neither; for, ſuppoſing him a godly man, he will not think the worſe of you, but the better, that you are ſo deſirous to ſet all right between God and your ſoul. But if indeed there were ſhame in it, yet as long as it may be a means to cure both your trouble and your ſin too (as certainly godly and faithful counſel may tend much to both) that ſhame ought to be deſpiſed; and it is ſure it would, if we loved our ſouls as well as our bodies: For in bodily diſeaſes, be they never ſo foul or ſhameful, we count him a fool, who will rather miſs the cure, than diſcover it: And then it muſt here be ſo much a greater folly, by how much the ſoul is more precious than the body.

Sunday III.

Not to be aſhamed to diſcover our ſelves to one.

23. But, God knows, it is not only doubtful perſons, to whom this advice might be uſeful; there are others of another ſort, whoſe confidence is their diſeaſe, who preſume very groundleſly of the goodneſs of their eſtates: And for thoſe it were moſt happy, if they could be brought to hear ſome more equal judgments

As neceſſary to the confident as to the doubtful.

Sunday III. judgments than their own in this so weighty a business. The truth is, we are generally so apt to favour ourselves, that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide, to enable them to pass right judgments on themselves; and not only so, but to receive directions, how to subdue and mortify those sins they are most inclined to; which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.

24. I have now gone through those several parts of duty we are to perform *Before* our receiving: In the next place, I am to tell you, what is to be done *At the time of receiving.* When thou art at the holy Table; first, humble thyself in an unfeigned acknowledgment of thy great Unworthiness to be admitted there; and to that purpose, remember again, between God and thine own soul, some of thy greatest and foulest sins, thy breaches of former vows made at that Table; especially since thy last receiving. Then meditate on those bitter Sufferings of Christ, which are set out to us in the Sacrament: When thou seest the bread broken, remember how his blessed body was torn with nails upon the cross. When thou seest the wine poured out, remember how his precious blood was spilt there; and then consider it was thy sins that caused both. And here think how

At the time of receiving Meditation of thy Unworthiness

The Sufferings of Christ.

how unworthy a wretch thou art, to have done that which occaſioned ſuch torments to him: How much worſe than his very crucifiers! They crucified him once; but thou haſt, as much as in thee lay, crucified him daily: They crucified him, becauſe they knew him not; but thou haſt known both what he is in himſelf, *The Lord of Glory*, and what he is to thee, a moſt tender and merciful Saviour; and yet thou haſt ſtill continued thus to crucify him afreſh. Conſider this, and let it work in thee, firſt, a great ſorrow for thy ſins paſt, and then a great hatred and a firm reſolution againſt them for the time to come. Sunday III.

25. When thou haſt a while thus thought on theſe Sufferings of Chriſt, for the increaſeing thy humility and contrition, then, in the ſecond place, think of them again, to ſtir up thy faith; look on him as the Sacrifice offered up for thy ſins, for the appeaſing of God's wrath, and procuring his favour and mercies toward thee. And therefore believingly, yet humbly, beg of God, to accept of that ſatisfaction made by his innocent and beloved Son; and for the Merits thereof to pardon thee whatever is paſt, and to be fully reconciled to thee. *The Atonement wrought by them.*

26. In the third place, conſider them again, to raiſe thy Thankfulneſs. Think how much both of ſhame and pain he there endured, but eſpecially thoſe great agonies of his ſoul, which drew from him that bitter cry, *My God*, *Thankfulneſs owing for them.*

Sunday III. *God, my God, why hast thou forsaken me?* Matt. xxvii. 46. Now all this he suffered only to keep thee from perishing. And therefore consider what inexpressible thanks thou owest him; and endeavour to raise thy soul to the most zealous and hearty thanksgiving: For this is a principal part of duty at this time, the praising and magnifying that mercy which hath redeemed us by so dear a price. Therefore it will here well become thee to say with *David, I will take the cup of salvation, and will call upon the name of the Lord.*

The great Love of Christ in them.

27. Fourthly, Look on these sufferings of Christ to stir up this Love; and surely there cannot be a more effectual means of doing it; for here the Love of Christ to thee is most manifest, according to that of the Apostle, 1 *John* iii. 16. *Hereby perceive we the Love of God toward us, because he laid down his life for us.* And that even the highest degree of *Love*; for, as himself tells us, *John* xv. 13. *Greater love than this hath no man, that a man lay down his life for his friend.* Yet even greater Love than this had he; for he not only died, but died the most painful and most reproachful death, and that not for his friends, but for his utter enemies. And therefore, if after all this Love on his part, there be no return of Love on ours, we are worse than the vilest sort of men; for even the *Publicans*, Matt. v. 46. *love those that love them.* Here therefore chide and reproach

thyself

thyself, that thy Love to him is so faint and cool, when his to thee was so zealous and affectionate; and endeavour to enkindle this holy flame in thy soul, to love him in such a degree, that thou may'st be ready to copy out his example, to part with all things, yea, even life itself, whenever he calls for it; that is, whensoever thy obedience to any command of his shall lay thee open to those sufferings; but in the mean time to resolve never again to make any league with his enemies, to entertain or harbour any sin in thy breast. But if there have any such hitherto remained with thee, make this the season to kill and crucify it; offer it up at this instant a sacrifice to him, who was sacrificed for thee, and particularly, for that very end, that *he might redeem thee from all iniquity*. Therefore here make thy solemn resolutions to forsake every sin, particularly those into which thou hast most frequently fallen. And that thou mayst indeed perform those resolutions, earnestly beg of this Crucified Saviour, that he will, by the Power of his death, mortify and kill all thy corruptions. Sunday III.

28. When thou art about to receive the consecrated bread and wine, remember, that God now offers to seal to thee that New Covenant made with mankind in his Son. For since he gives that, his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, pardon of sins, sanctifying *The Benefits of the New Covenant sealed in the Sacrament.*

Sunday III. fying grace, and a title to an eternal inheritance. And here be aſtoniſhed at the infinite goodneſs of God, who reaches out to thee ſo precious a treaſure. But then remember, that this is all but on condition that thou perform thy part of the covenant. And therefore ſettle in thy ſoul the moſt ſerious purpoſe of obedience; and then with all poſſible devotion, join with the miniſter in that ſhort, but excellent prayer, uſed at the inſtant of giving the Sacrament; *The Body of our Lord*, &c.

Upon Receivinggive Thanks.

29. So ſoon as thou haſt received, offer up thy devouteſt praiſes for that great mercy, together with thy moſt earneſt prayers for ſuch aſſiſtance of God's Spirit, as may enable thee to perform the vow thou haſt now made. Then, remembring that Chriſt is *a propitiation, not for our ſins only, but alſo for the ſins of the whole world*, let thy charity reach as far as his hath done, and pray for all mankind, that every one may receive the benefit of that ſacrifice of his; commend alſo to God the eſtate of the Church, that particularly whereof thou art a member; and forget not to pray for all to whom thou oweſt obedience both in Church and State; and ſo go on to pray for ſuch particular perſons, as either thy relations or their wants ſhall preſent to thee. If there be any collection for the poor (as there always ought to be at this time) give freely according to thy ability;

Pray.

or

or if, by the default of others, there be no such collection, yet do thou privately design something towards the relief of thy poor brethren, and be sure to give it the next fitting opportunity that offers itself. All this thou must contrive to do in the time that others are receiving, that so when the publick Prayers, after the administration, begin, thou may'st be ready to join in them; which thou must likewise take care to do with all devotion. Thus much for behaviour at the time of receiving. Sunday III.

30. Now follows the third and last thing, that is, what thou art to do *after thy receiving*. That which is immediately to be done, is, as soon as thou art retired from the congregation, to offer up again to God thy sacrifice of praise, for all those precious mercies conveyed to thee in that holy Sacrament, as also humbly to intreat the continued assistance of his grace, to enable thee to make good all those purposes of obedience thou hast now made. And in whatsoever thou knowest thyself most in danger, either in respect of any former habit, or natural inclination, there especially desire, and earnestly beg his aid. *After the Sacrament* *Private Prayer and Thanksgiving.*

31. When thou hast done thus, do not presently let thyself loose to thy worldly cares and business, but spend all that day either in meditating, praying, reading, good conferences, or the like; so as may best keep up that *Not presently to fall to worldly Affairs.*

Sunday III. that holy flame that is enkindled in thy heart. Afterwards, when thy calling requires thee to fall to thy usual affairs, do it; but yet still remember that thou hast a greater business than that upon thy hands; that is, the performing of all those promises thou so lately madest to God. And therefore whatever thy outward imployments are, let thy heart be set on that, keep all the particulars of thy resolutions in memory; and whenever thou art tempted to any of thy old sins, then consider, this is the thing thou so solemnly vowedst against; and withal remember what a horrible guilt it will be, if thou shouldst now wilfully do any thing contrary to that vow; yea, and what a horrible mischief also it will be to thyself: For at thy receiving, God and thou entredst into covenant, into a league of friendship and kindness. And as long as thou keepest in that friendship with God, thou art safe: all the malice of men or devils can do thee no harm: For, as the Apostle saith, *Rom.* viii. 31. *If God be for us, who can be against us?* But if thou breakest this league (as thou certainly dost, if thou yieldest to any wilful sin) then God and thou art enemies; and if all the world then were for thee, it could not avail thee.

To keep thy Resolutions still in Memory.

The danger of breaking them.

Making God thy Enemy.

Thy own Conscience. 32. Nay, thou wilt get an enemy within thine own bosom, thy Conscience accusing and upbraiding thee; and when God and thine own Conscience are thus against thee, thou

thou canſt not but be extreamly miſerable even in this life, beſides that fearful expectation of wrath which awaits thee in the next. Remember all this when thou art ſet upon by any temptation; and then ſure thou canſt not but look upon that temptation as a cheat that comes to rob thee of thy peace, thy God, thy very ſoul. And then ſure it will appear as unfit to entertain it, as thou wouldſt think it to harbour one in thy houſe, who thou knoweſt came to rob thee of what is deareſt to thee. Sunday III.

33. And let not any experience of God's mercy in pardoning thee heretofore, encourage thee again to provoke him; for beſides that it is the higheſt degree of wickedneſs and unthankfulneſs, to make that *goodneſs of his, which ſhould lead thee to repentance*, an encouragement in thy ſin: beſides this, I ſay, the oftner thou haſt been pardoned, the leſs reaſon thou haſt to expect it again; becauſe thy ſin is ſo much the greater for having been committed againſt ſo much mercy. If a king have ſeveral times pardoned an offender, yet if he ſtill return to commiſſion of the ſame fault, the king will at laſt be forced, if he have any love to juſtice, to give him up to it. Now ſo it is here, God is as well juſt as merciful, and his juſtice will at laſt ſurely and heavily avenge the abuſe of his mercy; and there cannot be a greater abuſe of his mercy, than to ſin in hope of it: So that it *God's former Pardons no Encouragement to Sin.*

Sunday III. will prove a miſerable deceiving of thyſelf, thus to preſume upon it.

The Obligation of this Vow perpetual.

34. Now this care of making good thy Vow muſt not abide with thee ſome few days only, and then be caſt aſide, but it muſt continue with thee all thy days: For if thou break thy Vow, it matters not whether ſooner or later. Nay, perhaps the guilt may, in ſome reſpects be more, if it be late; for if thou haſt for a good while gone on in the obſervance of it, that ſhews the thing is poſſible to thee; and ſo thy after-breaches are not of infirmity, becauſe thou canſt not avoid them, but of perverſeneſs, becauſe thou wilt not. Beſides, the uſe of Chriſtian walking muſt needs make it more eaſy to thee. For indeed all the difficulty of it is but from the cuſtom of the contrary: And therefore, if, after ſome acquaintance with it, when thou haſt overcome ſomewhat of the hardneſs, thou ſhalt then give it over, it will be moſt inexcuſable. Therefore be careful all the days of thy life to keep ſuch a watch over thyſelf, and ſo to avoid all occaſions of temptations, as may preſerve thee from all wilful breaches of this Vow.

Yet often to be renewed.

35. But though the obligation of every ſuch ſingle Vow reach to the utmoſt day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament; for that being the means of conveying to us ſo great and unvaluable benefits, and

and it being also a command of Christ, that we should *do this in remembrance of him*, we are, in respect both of reason and duty, to omit no fit opportunity of partaking of that Holy Table. I have now shewed you what that reverence is, which we are to pay to God in his Sacrament. Sunday IV.

SUNDAY IV.

Honour due to God's Name: Sins against it; Blasphemy, Swearing; of assertory, promissory, unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

Sect. 1. THE last thing wherein we are to express our reverence to him, is the Honouring of his Name. Now what this Honouring of his Name is, we shall best understand by considering what are the things by which it is dishonoured, the avoiding of which will be our way of Honouring it. *Honour due to God's Name.*

The first is, All Blasphemies, or speaking any evil thing of God, the highest degree whereof is cursing him; or, if we do not speak it with our mouths, yet if we do it in our hearts, by thinking any unworthy thing of him, it is looked on by God, who sees the heart, as the vilest dishonour. But there is also a Blasphemy of the actions, that is, when *Sins against it.* *Blasphemy*

Sunday IV. men, who profeſs to be the ſervants of God, live ſo wickedly, that they bring up an evil report of him, whom they own as their Maſter and Lord. This Blaſphemy the Apoſtle takes notice of, *Rom.* ii. 24. where he tells thoſe who profeſs to be obſervers of the law, *That by their wicked actions the name of God was blaſphemed among the Gentiles.* Thoſe Gentiles were moved to think ill of God, as the favourer of ſin, when they ſaw thoſe, who called themſelves his ſervants, commit it.

Swearing. A ſecond way of diſhonouring God's name is by Swearing; and that is of two ſorts, either by falſe Oaths, or elſe by raſh and light ones. A falſe Oath may alſo be of two kinds, as firſt, that by which I affirm ſomewhat; or, ſecondly, that by which I promiſe. The *Aſſertory Oaths.* firſt is, when I ſay ſuch or ſuch a thing was done ſo or ſo, and confirm this ſaying of mine with an Oath. If then I know there be not perfect truth in what I ſay, this is a flat perjury, a downright being forſworn: Nay, if I ſwear to the truth of that whereof I am only doubtful, though the thing ſhould happen to be true, yet it brings upon me the guilt of Perjury; for I ſwear at a venture, and the thing might, for ought I knew, be as well falſe as true, whereas I ought never to ſwear any thing, the truth of which I do not certainly know.

Promiſſory. 2. But beſides this ſort of Oaths, by which I affirm any thing, there is the other ſort, that

that by which I promiſe ſomewhat. And that promiſe may be either to God, or man: When it is to God, we call it a vow, of which I have already ſpoken, under the heads of the Sacraments. I ſhall now only ſpeak of that to man; and this may become a falſe Oath, either at or after the time of taking it. At the time of taking, it is falſe, if either I have then no real purpoſe of making it good, or elſe take it in a ſenſe different from that which I know he, to whom I make the promiſe, underſtands it; for the uſe of Oaths being to aſſure the perſons to whom they are made, they muſt be taken in their ſenſe. But if I were never ſo ſincere at the taking the Oath, if afterwards I do not perform it, I am certainly perjured. Sunday IV.

3. The nature of an Oath being then thus binding, it nearly concerns us to look that the matter of our Oaths be lawful; for elſe we run ourſelves into a woful ſnare. For example, Suppoſe I ſwear to kill a man; if I perform my Oath, I am guilty of murder; if I break it of perjury: And ſo I am under a neceſſity of ſinning one way or other. But there is nothing puts us under a greater degree of this unhappy neceſſity, than when we ſwear two Oaths, whereof the one is directly croſs and contradictory to the other. For if I ſwear to give a man my whole eſtate, and afterwards ſwear to give all, or part of that eſtate to another, it is certain I muſt *Unlawful Oaths.*

Sunday IV. break my Oath to one of them, because it is impossible to perform it to both; and so I must be under a necessity of being forsworn. And into this unhappy strait every man brings himself, that takes any Oath, which crosses some other which he hath formerly taken; which should make all, that love either God, or their own souls, resolve never thus miserably to entangle themselves, by taking one Oath cross and thwarting to another. But it may perhaps here be asked, What a person, that hath already brought himself into such a condition, shall do? I answer, He must first heartily repent of the great sin of taking the unlawful Oath, and then stick only to the lawful; which is all that is in his power towards the repairing his fault, and qualifying him for God's pardon for it.

God greatly dishonoured by Perjury. 4. Having said this concerning the kinds of this sin of Perjury, I shall only add a few words to shew you how greatly God's name is dishonoured by it. In all Oaths you know, God is solemnly called to witness the truth of that which is spoken: Now if the thing be false, it is the basest affront and dishonour that can possibly be done to God. For it is in reason to signify one of these two things, either that we believe he knows not whether we say true, or no, (and that is to make him no God, to suppose him to be as deceivable and easy to be deluded as one of our ignorant neighbours) or else that he is willing to countenance

tenance our lyes. The former robs him of that great attribute of his, his knowing all things, and is ſurely a great diſhonouring of him, it being, even amongſt men, accounted one of the greateſt diſgraces, to account a man fit to have cheats put upon him: Yet even ſo we deal with God, if we venture to forſwear upon a hope that God diſcerns it not. But the other is yet worſe; for the ſuppoſing him willing to countenance our lyes, is the making him a party in them; and is not only the making him no God (it being impoſſible that God ſhould either lye himſelf, or approve it in another) but is the making him like the very Devil. For he it is that is a lyar, and the father of it, *John* viii. 44. And ſurely I need not ſay more to prove that this is the higheſt degree of diſhonouring God's name. Sunday IV.

5. But if any yet doubt the heinouſneſs of this ſin, let him but conſider what God himſelf ſays of it in the third Commandment, where he ſolemnly profeſſes, *He will not hold him guiltleſs that taketh his name in vain.* And ſure, the adding that to this Commandment, and none of the reſt, is the marking this out for a moſt heinous guilt. And if you look into *Zech.* v. you will there find the puniſhment is anſwerable, even to the utter deſtruction not only of the man, but his houſe alſo. Therefore it concerns all men, as they love either their temporal or eternal welfare, to keep them moſt ſtrictly from this ſin. *The Puniſhments of it.*

Sunday IV. But besides this of forswearing, I told you there was another sort of Oaths by which God's name is dishonoured: Those are the vain and light Oaths, such as are so usual in our common discourse, and are expressly forbidden by Christ, *Mat.* v. 34. *But I say unto you, Swear not at all, neither by Heaven, for it is God's throne; nor by the earth, for it his footstool:* Where you see we are not allowed to swear even by mere creatures, because of the relation they have to God. How great a wickedness is it then to profane his Holy Name by rash and vain Oaths? This is a sin that is (by I know not what charm of Satan's) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remember'd, that when we shall appear before God's judgment seat, to answer for those profanations of his name, it will be no excuse to say, It was the fashion to do so; it will rather be an increase of our guilt, that we have by our own practice helped to confirm that wicked custom, which we ought to have beat down and discountenanced.

Vain Oaths

The Sin of them.

6. And sure, whatever this profane age thinks of it, this is a sin of a very high nature: For, besides that it is a direct breach of the precept of Christ, it shews, first, a very mean and low esteem of God. Every Oath we swear, is the appealing to God to judge the truth of what we speak; and therefore, being of such greatness and majesty, requires that the

the matter concerning which we thus appeal to him, ſhould be of great weight and moment, ſomewhat wherein either his own glory, or ſome conſiderable good of man is concerned. But when we ſwear in common diſcourſe, it is far otherwiſe; and the triflingeſt or lighteſt thing ſerves for the matter of an Oath: Nay, often men ſwear to ſuch vain and fooliſh things, as a conſidering perſon would be aſhamed barely to ſpeak. And is it not a great deſpiſing of God, to call him ſolemnly to judge in ſuch childiſh, ſuch wretched matters? God is the great king of the world: Now though a King be to be reſorted unto in weighty caſes, yet ſure he would think himſelf much deſpiſed, if he ſhould be called to judge between boys at their childiſh games: And, God knows, many things, whereto we frequently ſwear, are not of greater weight, and therefore are a ſign that we do not rightly eſteem of God. Sunday IV.

7. Secondly, This common ſwearing is a ſin which leads directly to the former of forſwearing: For he that by the uſe of ſwearing hath made Oaths ſo familiar to him, will be likely to take the dreadfulleſt Oath without much conſideration. For how ſhall he that ſwears hourly, look upon an Oath with any reverence? And he that doth not, it is his chance, not his care, that is to be thanked, if he keep from Perjury. Nay, farther, he that ſwears commonly, is not only prepared to *They lead to Perjury.*

Sunday IV. to forſwear when a ſolemn Oath is tendered him, but in all probability does actually forſwear himſelf often in theſe ſuddener Oaths: For, ſuppoſing them to come from a man e'er he is aware (which is the beſt can be ſaid of them) what aſſurance can any man have, who ſwears e'er he is aware, that he ſhall not lye ſo too? And if he doth both together, he muſt neceſſarily be forſworn. But he that obſerves your common ſwearers, will be put paſt doubt, that they are often forſworn. For they uſually ſwear indifferently to things true or falſe, doubtful or certain: And I doubt not, but if men, who are guilty of this ſin, would but impartially examine their own practice, their hearts would ſecond me in this obſervation.

No Temptation to them.

8. Thirdly, This is a ſin to which there is no temptation, there is nothing either of pleaſure or profit got by it; moſt other ſins offer us ſomewhat either of the one or the other, but this is utterly empty of both. So that in this ſin the Devil does not play the merchant for our ſouls, as in others he does; he doth not ſo much as cheapen them, but we give them freely into his hands, without any thing in exchange. There ſeems to be but one thing poſſible for men to hope to gain by it, and that is, to be believed in what they ſay, when they thus bind it by an Oath. But this alſo they conſtantly fail of, for there are none ſo little believed as the common ſwearers. And good

reaſon;

reaſon; for he that makes no conſcience thus to profane God's name, why ſhall any man believe he makes any of lying? Nay, their forwardneſs to confirm every the ſlighteſt thing by an Oath, rather gives jealouſy that they have ſome inward guilt of falſeneſs, for which that Oath muſt be the cloak. And thus you ſee in how little ſtead it ſtands them, even to this only purpoſe, for which they can pretend it uſeful; and to any other advantage it makes not the leaſt claim, and therefore is a ſin without Temptation, and conſequently without excuſe: For it ſhews the greateſt contempt, nay, unkindneſs to God, when we will provoke him thus, without any thing to tempt us to it. And therefore though the commonneſs of this ſin hath made it paſs but for a ſmall one, yet it is very far from being ſo, either in itſelf, or in God's account. Sunday IV.

9. Let all therefore, who are not yet fallen into the cuſtom of this ſin, be moſt careful never to yield to the leaſt beginnings of it; and for thoſe who are ſo miſerable, as to be already enſnared in it, let them immediately, as they tender their ſouls, get out of it. And let no man plead the hardneſs of leaving an old cuſtom, as an excuſe for his continuing in it, but rather, the longer he hath been in ſo much the more haſte let him make out of it, as thinking it too too much, that he hath ſo long gone on in ſo great a ſin. And if the length of the cuſtom have increaſed the *Neceſſity of abſtaining from them.*

difficulty

Sunday IV. difficulty of leaving it, that is in all reason to make him set immediately to the casting it off, lest that difficulty at last grow to an impossibility: And the harder he finds it at the present, so much the more diligent and watchful he must be in the use of all those means, which may tend to the overcoming that sinful habit; some few of those means it will not be amiss here to mention.

Means for it.

10. First, Let him possess his mind fully of the heinousness of the sin, and not to measure it only according to the common rate of the world: And when he is fully persuaded of the Guilt, then let him add to that the consideration of the Danger; as, that it puts him out of God's favour at the present, and will, if he continue in it, cast him into Hell for ever. And sure, if this were but throughly laid to heart, it would restrain this sin. For I would ask a man, that pretends impossibility of leaving the custom, Whether, if he were sure he should be hanged the next Oath he swore, the fear of it would not keep him from swearing? I can scarce believe any man in his wits so little Master of himself, but it would. And then surely damning is so much worse than hanging, that, in all reason, the fear of that ought to be a much greater restraint. The doubt is, men do either not heartily believe that this sin will damn them, or if they do, they look on it as a thing a great way off, and so are not much moved with it;

Sense of the Guilt and Danger.

it; but both these are very unreasonable. For the first, it is certain that every one that continues wilfully in any sin, is so long in a state of damnation; and therefore this being so continued in, must certainly put a man in that condition. For the second, it is very possible he may be deceived in thinking it so far off; for how knows any man that he shall not be struck dead with an Oath in his mouth? Or, if he were sure not to be so, yet eternal damnation is surely to be dreaded above all things, be it at what distance soever. Sunday IV.

11. A second means is to be exactly true in all thou speakest, that all men may believe thee on thy bare word; and then thou wilt never have occasion to confirm it by an Oath, to make it more credible, which is the only colour or reason can at any time be pretended for swearing. *Truth in speaking.*

12. Thirdly, Observe what it is that most betrays thee to this sin, whether drink, or anger, or the company and example of others, or whatever else: and then, if ever thou mean to forsake the sin, forsake those Occasions of it. *Forsaking the Occasions.*

13. Fourthly, Endeavour to possess thy heart with a continual reverence of God; and if that once grow into a custom with thee, it will quickly turn out that contrary one of profaning. Use and accustom thyself therefore to this Reverence of God, and particularly *Reverence of God.*

Sunday IV.

larly to such a respect to his name, as, if it be possible, never to mention it without some lifting up of thy heart to him. Even in thy ordinary discourse, whenever thou takest his name into thy mouth, let it be an occasion of raising up thy thoughts to him; but by no means permit thyself to use it in idle by-words, or the like. If thou dost accustom thyself to pay this Reverence to the bare mention of his name, it will be an excellent fence against the profaning it in oaths.

Watchfulness.

14. A fifth means is a diligent and constant Watch over thyself, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the last means is Prayer, which must be added to all thy endeavours; therefore pray earnestly, that God will enable thee to overcome this wicked custom; say with the Psalmist, *Set a watch, O Lord, over my mouth, and keep the door of my lips*; and if thou dost sincerely set thyself to the use of means for it, thou mayst be assured, God will not be wanting in his assistance. I have been the longer on this, because it is so reigning a sin. God in his mercy give all that are guilty of it, a true sight of the heinousness of it!

Prayer.

What it is to honour God's Name.

15. By these several ways of dishonouring God's Name, you may understand what is the duty of honouring it, *viz.* a strict abstaining from every one of these, and that abstinence founded on an awful respect and reverence to that

that Sacred Name, which is great, wonderful, and holy, *Psal.* xcix. 3. I have now passed through the several branches of that great duty of Honouring of God. Sunday V.

SUNDAY V.

Of Worship due to God's Name. Of Prayer, and its several parts. Of publick Prayers in the Church, in the Family. Of private Prayer. Of Repentance, &c. *Of Fasting.*

Sect. 1. THE eighth Duty we owe to God is WORSHIP: This is that great Duty by which especially we acknowledge his Godhead, Worship being proper only to God; and therefore it is to be looked on as a most weighty Duty. This is to be performed, first, by our souls; secondly, by our bodies. The soul's part is praying. Now Prayer is a speaking to God, and there are divers parts of it, according to the different things about which we speak. *Worship.* *Prayer, its Parts.*

2. As first, There is Confession, that is, the acknowledging our sins to God. And this may be either general or particular. The general is, when we only confess in gross, that we are sinful: The particular, when we mention the several sorts and acts of our sins. The former is necessary to be always a part of our solemn *Confession.*

Sunday V. solemn prayers, whether publick or private. The latter is proper for private Prayer, and there the oftner it is used, the better; yea, even in our daily private Prayer it will be fit constantly to remember some of our greatest and foulest sins, though never so long since past; for such we should never think sufficiently confessed and bewailed. And this bewailing must always go along with Confession: We must be heartily sorry for the sins we confess, and from our souls acknowledge our own great unworthiness in having committed them. For our Confession is not intended to instruct God, who knows our sins much better than ourselves do, but it is to humble ourselves; and therefore we must not think to have confest aright, till that be done.

Petition. 3. The second part of Prayer is Petition; that is, the begging of God whatsoever we want, either for our Souls, or Bodies. For *For our Souls.* our Souls, we must first beg pardon of sins, and that for the sake of Jesus Christ, who shed his blood to obtain it. Then we must also beg the grace and assistance of God's Spirit to enable us to forsake our sins, and to walk in obedience to him. And herein it will be needful particularly to beg all the several virtues, as faith, love, zeal, purity, repentance, and the like; but especially those which thou most wantest: And therefore observe what thy wants are; and if thou beest proud, be most instant in praying for humility; if lust-

ful,

ful, for Chaſtity and ſo for all other graces, according as thou findeſt thy needs. And in all things that concern thy ſoul, be very earneſt and importunate; take no denial from God, nor give over, though thou do not preſently obtain what thou ſueſt for. But if thou haſt never ſo long prayed for a grace, and yet findeſt it not, do not grow weary of Praying, but rather ſearch what the cauſe may be, which makes thy prayers ſo ineffectual; ſee if thou do not thy ſelf hinder them: Perhaps thou prayeſt to God to enable thee to conquer ſome ſin, and yet never goeſt about to fight againſt it, never makeſt any reſiſtance, but yieldeſt to it as often as it comes, nay putteſt thyſelf in its way, in the road of all temptations. If it be thus, no wonder, though thy prayers avail not, for thou wilt not let them. Therefore amend this, and ſet to the doing of thy part ſincerely, and then thou needeſt not fear but God will do his. Sunday V.

4. Secondly, we are to petition alſo for our Bodies; that is, we are to ask of God ſuch neceſſaries of life, as are needful for us while we live here; but theſe only in ſuch a degree and meaſure, as his wiſdom ſees beſt for us: We muſt not preſume to be our own carvers, and pray for all that wealth, or greatneſs, which our own vain hearts may perhaps deſire; but only for ſuch a condition, in reſpect of outward things, as he ſees may *Bodies.*

Sermon V. moſt tend to thoſe great ends of our living here, the glorifying him, and the ſaving of our own ſouls.

Deprecation. 5. A third part of prayer is Deprecation, that is, when we pray to God to turn away ſome evil from us. Now the evil may be either the evil of Sin, or the evil of puniſhment. The evil of Sin is that we are eſpecially to pray againſt, moſt earneſtly begging of God, that he will, by the power of his grace, preſerve us from falling into Sin. And whatever ſins they are, to which thou knoweſt thy ſelf moſt inclined, there be particularly earneſt with God to preſerve thee from them. This is to be done daily, but then more eſpecially, when we are under any preſent temptation, and in danger of falling into any ſin: In which caſe we have reaſon to cry out as St. *Peter* did, when he found himſelf ſinking, *Save, Lord, or I periſh*; humbly beſeeching him either to withdraw the temptation, or ſtrengthen us to withſtand it; neither of which we can do for ourſelves.

Of Sin.

Of Puniſhment. 6. Secondly, We are likewiſe to pray againſt the evil of puniſhment, but principally againſt ſpiritual puniſhments, as the anger of God, the withdrawing of his Grace, and eternal damnation: Againſt theſe we can never pray with too much earneſtneſs. But we may alſo pray againſt temporal puniſhments, that is, any outward affliction, but this with ſubmiſſion to God's Will, according to

to the example of Christ, *Matt.* xxvi. 39. *Not as I will, but as thou wilt.* Sunday V.

7. A fourth part of Prayer is Intercession, that is, praying for others. This in general we are to do for all mankind, as well strangers as acquaintance, but more particularly those to whom we have any special relation, either publick, as our governors both in Church and State; or private, as parents, husbands, wife, children, friends, &c. We are also to pray for all that are in affliction, and such particular persons as we discern especially to be so: Yea, we are to pray for those that have done us injury, those that *despitefully use and persecute us*; for it is expressly the command of Christ, *Matt.* v. 44. and that whereof he hath likewise given us the highest example, in praying even for his very crucifiers, *Luke* xxiii. 34. *Father, forgive them.* For all these sorts of persons we are to pray, and that for the very same good things we beg of God for ourselves, that God would give them, in their several places and callings, all spiritual and temporal blessings, which he sees wanting to them, and turn away from them all evil, whether of sin or punishment. *Intercession*

8. The fifth part of Prayer is Thanksgiving, that is, the praising and blessing God for all his mercies, whether to our own persons, and those that immediately relate to us, or to the Church and Nation, whereof we are members, or yet more general to all mankind; *Thanksgiving.*

Sunday V. kind; and this for all his Mercies both Spiritual and Temporal. In the Spiritual, first, for those wherein we are all in common concerned, as the giving of his Son, the sending of his Spirit, and all those means he hath used to bring sinful men unto himself. Then, secondly, for those mercies we have in our own particulars received; such are, the having been born within the pale of the Church, and so brought up in the Christian Religion, by which we have been partakers of those precious advantages of the Word and Sacraments, and so have had, without any care or pains of ours, the means of eternal Life put into our hands. But besides these, there is none of us but have received other spiritual mercies from God.

Spiritual Mercies. 9. As first, God's patience and long-suffering, waiting for our repentance, and not cutting us off in our sins: Secondly, his calls and invitations of us to that repentance, not only outward, in the ministry of the Word, but also inward, by the motions of his Spirit. But then if thou be one that hast, by the help of God's grace, been wrought upon by these calls, and brought from a profane or worldly, to a Christian course of life, thou art surely, in the highest degree, tied to magnify and praise his goodness, as having received from him the greatest of mercies.

Temporal. 10. We are likewise to give thanks for temporal Blessings, whether such as concern the

the publick, as the prosperity of the Church, or Nation, and all remarkable deliverances afforded to either; or else such as concern our particular; such are all the good things of this life which we enjoy, as health, friends, food, raiment and the like; also for those minuetly preservations, whereby we are by God's gracious providence kept from danger, and the especial deliverances which God hath given us in the time of greatest perils. It will be impossible to set down the several mercies which every man receives from God, because they differ in kind and degree between one man and another. But it is sure, that he which receives least, hath yet enough to imploy his whole life in praises to God. And it will be very fit for every man to consider the several passages of his life, and the mercies he hath in each received, and so to gather a kind of list or catalogue of them, at least the principal of them, which he may always have in his memory, and often with a thankful heart repeat before God. Sunday V.

11. These are the several parts of Prayer, and all of them to be used both pulickly and privately. The publick use of them is first that in the Church, where all meet to join in those Prayers wherein they are in common concerned. And in this (where the Prayers are such as they ought to be) we should be very constant, there being an especial blessing promised to the joint requests of the faithful: *Publick Prayers in the Church.*

Sunday V. And he that without a neceſſary cauſe abſents himſelf from ſuch publick prayers, cuts himſelf off from the Church, which hath always been thought ſo unhappy a thing, that it is the greateſt puniſhment the governors of the Church can lay upon the worſt offender; and therefore it is a ſtrange madneſs for men to inflict it upon themſelves

In the Family. 12. A ſecond ſort of publick Prayer is that in a Family, where all that are members of it, join in their common ſupplications; and this alſo ought to be very carefully attended to, firſt, by the Maſter of the Family, who is to look that there be ſuch Prayers; it being as much his part thus to provide for the ſouls of his children and ſervants, as to provide food for their bodies. Therefore there is none, even the meaneſt houſholder, but ought to take this care. If either himſelf, or any of his Family can read, he may uſe ſome prayers out of ſome good book; if it be the Service-Book of the Church, he make a good choice: If they cannot read, it will then be neceſſary they ſhould be taught without book ſome form of Prayer which they may uſe in the Family; for which purpoſe again ſome of the Prayers of the Church will be very fit, as being moſt eaſy for their memories, by reaſon of their ſhortneſs, and yet containing a great deal of matter. But what choice ſoever they make of Prayers, let them be ſure to have ſome, and let no man, that profeſſes himſelf

himself a Christian, keep so heathenish a Family, as not to see God be daily worshipped in it. But when the master of a Family hath done his duty in thus providing, it is the duty of every member of it to make use of that provision, by being constant and diligent at those Family prayers. Sunday V.

13. Private or secret Prayer is that which is used by a man alone apart from all others, wherein we are to be more particular, according to our particular needs, than in pulick it is fit to be. And this of private Prayer is a duty which will not be excused by the performance of the other of publick. They are both required, and one must not be taken in exchange for the other. And whoever is diligent in publick prayers, and yet negligent in private, it is much to be feared, he rather seeks to approve himself to men than to God, contrary to the command of our Saviour, *Matt.* vi. who enjoyns this private Prayer, this *praying to our Father in secret*, from whom alone we are to expect our reward, and not from the vain praises of men. *Private Prayer.*

14. Now this duty of Prayer is to be often performed, by none seldomer than evening and morning, it being most necessary that we should thus begin and end all our works with God; and that not only in respect of the duty we owe him, but also in respect of our selves, who can never be either prosperous, or *Frequency in Prayer.*

Sunday V. safe, but by committing ourselves to him; and therefore should tremble to venture on the perils either of day or night, without his safeguard. How much oftner this Duty is to be performed, must be judged according to the business or leisure men have: Where by Business I mean, not such business as men unprofitably make to themselves; but the necessary business of a man's calling, which with some, will not afford them much time for set and solemn Prayer. But even these men may often in a day lift up their hearts to God in some short Prayers, even whilst they are at their work. As for those that have more leisure, they are in all reason to bestow more time upon this Duty. And let no man that can find time to bestow upon his vanities, nay, perhaps his sins, say he wants leisure for Prayer; but let him now endeavour to redeem what he hath mispent, by employing more of that leisure in this Duty for the future: And surely, if we did but rightly weigh how much it is our own Advantage to perform this Duty, we should think it wisdom to be as frequent as we are ordinarily seldom in it.

The Advantages of Prayer.

Honour. 15. For, first, It is a great Honour for us, poor worms of the earth, to be allowed to speak so freely to the Majesty of Heaven. If a king should but vouchsafe to let one of his meanest subjects talk familiarly and freely with him, it would be looked on as a huge Honour;

Honour; that man, how despicable soever he were before, would then be the envy of all his neighbours; and there is little question he would be willing to take all opportunities of receiving so great a grace. But alas! this is nothing to the Honour is offered us, who are allowed, nay, invited to speak to, and converse with the King of kings; and therefore how forward should we in all reason be to it? Sunday IV.

16. Secondly, It is a great Benefit, even the greatest that can be imagined; for Prayer is the Instrument of fetching down all good things to us, whether spiritual or temporal; no Prayer that is qualified as it ought to be, but is sure to bring down a blessing, according to that of the wise man, *Ecclus.* xxxv. 17. *The Prayer of the humble pierceth the clouds, and will not turn away till the highest regard it.* You would think him a happy man, that had one certain means of helping him to whatever he wanted, though it were to cost him much pains and labour: Now this happy man thou may'st be, if thou wilt. Prayer is the never failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou dost, that is, all that God sees fit for thee. And therefore, be there never so much weariness to thy flesh in the Duty, yet, considering in what continual want thou standest of something or other from God, it is a madness to let that uneasiness dishearten *Benefits.*

Sunday V. disheartен thee, and keep thee from this so sure means of supplying thy wants.

Pleasantness. 17. But, in the third place, this duty is in itself so far from being uneasy, that it is very pleasant. God is the Fountain of happiness, *and at his right hand are pleasures for evermore*, Psal. xvi. 11. And therefore the nearer we draw to him, the happier we must needs be, the very joys of Heaven arising from our nearness to God. Now in this life we have no way of drawing so near to him, as by this of Prayer; and therefore surely it is that which in it self is apt to afford abundance of delight and pleasure; if it seem otherwise to us, it is from some distemper of our own hearts, which, like a sick palate, cannot relish the most pleasant meat. Prayer is a pleasant duty, but it is withal a spiritual one: and therefore if thy heart be carnal, if that be set either on the contrary pleasures of the flesh, or dross of the world, no marvel then if thou taste no pleasantness in it; if, like the *Israelites*, thou despise Manna, whilst thou longest after the flesh-pots of *Egypt*. Therefore, if thou find a weariness in this duty, suspect thy self, purge and refine thy heart from the love of all sin, and endeavour to put it into a heavenly and spiritual frame, and then thou wilt find this no unpleasant exercise, but full of delight and satisfaction. In the mean time complain not of the hardness of the duty, but of the untowardness of thy own heart.

Carnality one reason of it seeming otherwise.

18. But

18. But there may also be another reason of its seeming unpleasant to us, and that is Want of Use. You know there are many things which seem uneasy at the first trial, which yet, after we are accustomed to them, seem very delightful; and if this be thy case, then thou knowest a ready cure, *viz.* to use it oftner; and so this consideration naturally inforces the exhortation of being frequent in this duty. Sunday V. *Want of use another.*

19. But we are not only to consider how often, but how well we perform it. Now to do it well, we are to respect, first, the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies, or the like: Secondly, the manner, and that must be first, in Faith; we must believe, that if we ask as we ought, God will either give us the thing we ask for, or else something which he sees better for us: And then, secondly, in Humility; we must acknowledge ourselves utterly unworthy of any of those good things we beg for, and therefore sue for them only for Christ's sake: Thirdly, with Attention; we must mind what we are about, and not suffer ourselves to be carried away to the thought of other things. I told you at the first, that Prayer was the business of the soul, but if our minds be wandering, it is the work only of the tongue and lips, which makes it in God's account no better than vain babling, and so will never bring *To ask nothing unlawful.* *To ask in Faith.* *In Humility.* *With Attention.*

Sunday V. bring a blessing on us, Nay, as *Jacob* said to his mother, *Gen.* xxvii. 12. it will be more likely to bring a curse on us, than a blessing; for it is a profaning one of the most solemn parts of God's service; it is a piece of hypocrisy, the *drawing near to him with our lips, when our hearts are far from him*, and a great slighting and despising that dreadful Majesty we come before; and as to ourselves, it is a most ridiculous folly, that we, who come to God upon such weighty Errands, as are all the concernments of our souls and bodies, should in the midst forget our business, and pursue every the lightest thing that either our own vain fancies, or the Devil, whose business it is here to hinder us, can offer to us. It is just as if a malefactor, that comes to sue for his life to the king, should, in the midst of his supplication, happen to espy a butterfly, and then should leave his suit, and run a chace after that butterfly: Would you not think it pity a pardon should be cast away upon so wretchless a creature? and sure it will be as unreasonable to expect that God should attend and grant those suits of ours, which we do not at all consider ourselves.

Helps against Wandring. *Consideration of God's Majesty.*

20. This wandring in Prayer is a thing we are much concerned to arm ourselves against, it being that to which we are naturally wonderfull prone. To that end it will be necessary, first, to possess our hearts, at our coming to prayers, with the greatness of that

Majesty we are to approach, that so we may dread to be vain and trifling in his presence. Secondly, we are to consider the great concernment of the things we are to ask, some whereof are such, that if we should not be heard, we are of all creatures the most miserable; and yet this wandring is the way to keep us from being heard. Thirdly, we are to beg God's aid in this particular; and therefore when thou settest to Prayer, let thy first petition be for this grace of attention. *Sunday V.* *Our Needs.* *Prayer for God's Aid.*

21. Lastly, be as watchful, as is possible, over thy heart in time of Prayer, to keep out all wandring thoughts; or if any have gotten in, let them not find entertainment; but as soon as ever thou discernest them, suffer them not to abide one moment, but cast them out with indignation, and beg God's pardon for them. And if thou dost thus sincerely and diligently strive against them, either God will enable thee in some measure to overcome, or he will in his mercy pardon thee what thou canst not prevent: But if it be through thy own negligence, thou art to expect neither, so long as that negligence continues. *Watchfulness.*

22. In the fourth place we must look our Prayers be with zeal and earnestness; it is not enough that we so far attend them, as barely to know what it is we say, but we must put forth all the affection and devotion of our souls, and that according to the several parts *With Zeal.*

Sunday V. parts of Prayer before-mentioned. It is not the cold faint request, that will ever obtain from God: We see it will not from our selves; for if a begger should ask relief from us, and do it in such a scornful manner, that he seemed indifferent whether he had it, or no, we should think he had either little want, or great pride, and so have no heart to give him. Now surely, the things we ask from God are so much above the rate of an ordinary alms, that we can never expect they should be given to slight and heartless petitions. No more, in like manner, will our sacrifice of praise and thanksgiving ever be accepted by him, if it be not offered from a heart truly affected with the sense of his mercies; it is but a kind of formal complimenting, which will never be approved by him, who requires the heart, and not the lips only. And the like may be said of all the other parts of Prayer. Therefore be careful, when thou draweſt nigh to God in Prayer, to raise up thy soul to the highest pitch of zeal and earnestness thou art able, And because of thyself alone thou art not able to do any thing, beseech God, that he will inflame thy heart with this heavenly fire of devotion; and when thou hast obtained it, beware that thou neither quench it by any wilful sin, nor let it go out again for want of stirring it up and imploying it.

23. Fifthly,

23. Fifthly, we must pray with Purity, I mean, we must purge our hearts from all affections to sin. This is surely the meaning of the Apostle, 1 *Tim.* ii. 8. when he commands men to *lift up holy hands in Prayer*; And he there instances in one special sort of sin, *wrath* and *doubting*; where, by doubting, is meant those unkind disputes and contentions, which are so common amongst men. And surely he that cherishes that, or any other sin in his heart, can never lift up those holy hands, which are required in this duty. And then sure his prayers, be they never so many, or earnest, will little avail him; the Psalmist will tell him, he shall not be heard, *Psal.* lxvi. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worse, that his prayers are not only vain, but abominable, *Prov.* xv. 8. *The sacrifice of the wicked is an abomination to the Lord.* And thus to have our Prayers turned into sin, is one of the heaviest things that can befal any man. We see it is set down in that sad catalogue of Curses, *Psal.* cix. 7. Therefore let us not be so cruel to ourselves, as to pull it upon our own heads, which we certainly do, if we offer up Prayers from an impure heart.

Sunday V. *With Purity.*

24. In the last place, we must direct our Prayers to right ends; and that either in respect of the Prayer itself, or the things we pray for. First, we must pray, not to gain the praise

To right Ends.

Sunday V. praiſe of devotion amongſt men, like thoſe hypocrites, *Matt.* vi 5. nor yet only for company or faſhion ſake, to do as others do: But we muſt do it, firſt, as an act of worſhip to God; ſecondly, as an acknowledgement that he is that great ſpring, from whence alone we expect all good things; and thirdly, to gain a ſupply of our own or others needs. Then in reſpect of the things prayed for, we muſt be ſure to have no ill aims upon them; we muſt not ask, that we *may conſume it upon our luſts*, Jam. iv. 3. as thoſe do who pray for wealth, that they may live in riot and exceſs; and for power, that they may be able to miſchief their enemies, and the like. But our end in all muſt be God's Glory firſt; and next that, our own and others ſalvation; and all other things muſt be taken in only as they tend to thoſe, which they can never do, if we abuſe them to ſin. I have now done with that firſt part of worſhip, that of the ſoul.

Bodily worſhip. 25. The other is that of the Body; and that is nothing elſe but ſuch humble and reverent geſtures in our approaches to God, as may both expreſs the inward reverence of our Souls, and may alſo pay him ſome tribute from our very Bodies, with which the Apoſtle commands us to glorify God, as well as with our ſouls; and good reaſon, ſince he hath created and redeemed the one as well as the other. Whenſoever therefore thou offereſt thy

thy Prayers unto God, let it be with all low- Sunday V.
lineſs, as well of body as of mind, according to that of the *Pſalmiſt*, Pſal. xcv. 6. *O come, let us worſhip, let us fall down and kneel before the Lord our Maker.*

26. The ninth Duty to God is REPENTANCE: That this is a Duty to God we are taught by the Apoſtle, *Acts* xx. 21. where ſpeaking of Repentance, he ſtiles it Repentance towards God. And there is good reaſon this ſhould be a duty to him, ſince there is no ſin we commit, but is either mediately or immediately againſt him. For though there be ſins both againſt ourſelves and our neighbours, yet they being forbidden by God, they are alſo breaches of his commandments, and ſo ſins againſt him. *Repentance.*

This Repentance is, in ſhort, nothing but a turning from ſin to God, the caſting off all our former evils, and inſtead thereof, conſtantly practiſing all thoſe Chriſtian duties, which God requireth of us. And this is ſo neceſſary a duty, that without it we certainly periſh: We have Chriſt's Word for it, Luke xiii. 5. *Except ye repent, ye ſhall all likewiſe periſh.* *A turning from Sin to God.*

27. The directions for performing the ſeveral parts of this duty have been already given in the preparation to the Lord's Supper; and thither I refer the reader. Only I ſhall here mind him, that it is not to be looked upon as a duty to be practiſed only at the *Times for this duty.*

Sunday V. time of receiving the Sacrament. For this being the only remedy againſt the poiſon of ſin, we muſt renew it as often as we repeat our ſins, that is, daily; I mean, we muſt every day repent of the ſins of that day. For what Chriſt ſaith of other evils, is true alſo of this, *Sufficient to the day is the evil thereof.* We have ſins enough of each day to exerciſe a daily Repentance; and therefore every man muſt thus daily call himſelf to account.

Daily.

At ſet times.

28. But as it is in accounts, they who conſtantly ſet down their daily expences, have yet ſome ſet time of caſting up the whole ſum, as at the end of the week, or month; ſo ſhould it alſo be here: We ſhould ſet aſide ſome time to humble ourſelves ſolemnly before God for the ſins, not of that day only, but of our whole lives. And the frequenter theſe times are the better: For the oftner we thus caſt up our acounts with God, and ſee what vaſt debts we are run in to him, the more humbly ſhall we think of ourſelves, and the more ſhall thirſt after his mercy; which two are the ſpecial things that muſt qualify us for his pardon. He therefore that can aſſign himſelf one day in the week for this purpoſe, will take a thriving courſe for his ſoul. Or, if any man's ſtate of life be ſo buſy, as not to afford him to do it ſo often, let him yet come as near to that frequency, as is poſſible for him, remembring always, that none of his worldly imployments can bring him in near

near so gainful a return, as this spiritual one will do: And therefore it is very ill husbandry to pursue them to the neglect of this. Sunday V.

29. Besides these constant times, there are likewise occasional times for the performance of this duty; such especially are the times of Calamity and Affliction: For when any such befal us, we are to look on it as a message sent from Heaven to call us to this duty, and therefore must never neglect it, when we are thus summoned to it; lest we be of the number of them who *despise the chastisements of the Lord*, Heb xii. 5. *In the time of Affliction.*

30. There is yet another time of Repentance, which, in the practice of men, hath gotten away the custom from all those, and that is, the time of Death, which, it is true, is a time very fit to renew our repentance, but sure not proper to begin it; and it is a most desperate madness for men to defer it till then. For, to say the mildest of it, it is the venturing our souls upon such miserable uncertainties, as no wise man would trust with any thing of the least value. *At Death.*

For, first, I would ask any man that means to repent at his Death, how he knows he shall have an hour's time for it? Do we not daily see men snatched away in a moment? And who can tell that it shall not be his own case? But, secondly, suppose he have a more leisurely Death, that some disease give him warning of its approach, yet perhaps he will not un- *The Danger of deferring it till then.*

Sunday V. derſtand that warning, but will ſtill flatter himſelf, as very often ſick people do, with hopes of life to the laſt; and ſo his death may be ſudden to him, though it comes by never ſo ſlow degrees. But again, thirdly, if he do diſcern his Danger, yet how is he ſure he ſhall then be able to repent? Repentance is a grace of God, not at our command: And it is juſt and uſual with God, when men have a long time refuſed and rejected that grace, reſiſted all his calls and invitations to converſion and amendment, to give them over at laſt to the hardneſs of their own hearts, and not to afford them any more of that grace they have ſo diſpiſed. Yet ſuppoſe, in the fourth place, that God, in his infinite patience, ſhould ſtill continue the offer of that grace to thee; yet thou that haſt reſiſted, it may be thirty, or forty, or fifty years together, how knoweſt thou that thou ſhalt put off that habit of reſiſtance upon a ſudden, and make uſe of the grace afforded? It is ſure thou haſt many more advantages towards the doing it now, than thou wilt have then.

The Diſadvantages of a death-bed Repentance.

31. For firſt, the longer Sin hath kept poſſeſſion of the heart, the harder it will be to drive it out. It is true, if Repentance were nothing but a preſent ceaſing from the acts of Sin, the death-bed were fitteſt for it; for then we are diſabled from committing moſt Sins: But I have formerly ſhewed you, Repentance contains much more than ſo; there muſt be in it

The Cuſtom of Sin.

it a ſincere hatred of ſin, and love of God. Now how unlikely is it that he, which hath all his life loved ſin, cheriſhed it in his boſom, and, on the contrary, abhorred God and goodneſs, ſhould in an inſtant quite change his affections, hate that ſin he loved, and love God and goodneſs which before he utterly hated? Sunday V.

32. And ſecondly, the bodily Pains that attend a death-bed, will diſtract thee, and make thee unable to attend the work of Repentance, which is a buſineſs of ſuch weight and difficulty, as will imploy all our powers, even when they are at the freſheſt. *Bodily Pain.*

33. Conſider thoſe diſadvantages thou muſt then ſtruggle with, and then tell me, what hope there is thou ſhalt then do that, which now upon much eaſier terms thou wilt not? But, in the third place, there is a Danger behind beyond all theſe, and that is, that the Repentance which death drives a man to, will not be a true Repentance; for in ſuch a caſe it is plain, it is only the fear of Hell puts him on it, which though it may be a good beginning, where there is time after to perfect it, yet, where it goes alone, it can never avail for ſalvation. Now that death-bed Repentances are often only of this ſort, is too likely, when it is obſerved, that many men, who have ſeemed to repent when they have thought death approaching, have yet, after it hath pleaſed God to reſtore them to health, been as wicked (perhaps worſe) as ever they *Danger of Unſincerity*

Sunday V. were before; which shews plainly, that there was no real change in them; and then surely had such a man died in that seeming Repentance, God, *who tries the heart*, would not have accepted it, which he saw was unsincere. When all these dangers are laid together, it will surely appear a most desperate adventure for any man to trust to a death-bed Repentance. Nor is it ever the less for that example of the penitent thief, *Luke* xxiii. 43. which is by many so much depended on. For it is sure his case and ours differ widely; he had never heard of Christ before, and so more could not be expected of him, than to embrace him as soon as he was tendred to him; But we have had him offered, nay, press'd upon us from our cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raised only from a single example, and another we find not in the whole Bible. The *Israelites*, we read, were *fed with Manna from Heaven*; but would you not think him stark mad, that should, out of expectation of the like, neglect to provide himself any food? Yet it is full as reasonable to depend upon this example as the other. I conclude all in the words of the Wise man, *Eccles.* xii. 1. *Remember thy Creator in the days of thy youth, before the evil days come.*

Fasting 34. To this duty of Repentance, Fasting is very proper to be annexed: The Scripture usually joins them together; among the *Jews*

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the great day of atonement was to be kept with Fasting, as you may see by comparing *Lev.* xvi. 31. with *Isa.* lviii. 5. and this by God's especial appointment. And in the Prophets, when the people are called on to repent and humble themselves, they are also called on to fast. Thus it is, *Joel* ii. 12. *Therefore now thus saith the Lord, Turn ye unto me with all your heart, with Fasting and with Weeping*, &c. Yea, so proper hath Fasting been accounted to humiliation, that we see even wicked *Ahab* would not omit it in his, 1 *Kings* xxi. 27. nor the Heathen *Ninevites* in theirs, *Jonah* iii. 5. Nor is it less fit, or less acceptable since Christ, than it was before him: For we see, he supposes it as a duty sometimes to be performed, when he gives directions to avoid vain-glory in it, *Matt.* vi. 6. and also assures us, that if it be performed, as it ought, not to please men, but God, it will surely be rewarded by him. And accordingly we find it practised by the Saints: *Anna served God with Fasting and Prayer*, Luke ii. 37. Where it is observable, that it is reckoned as a service of God, fit to be joined with prayers. And the Christians of the first times were generally very frequent in the practice of it. Now tho' Fasting be especially proper to a time of humiliation, yet it is not so restrained to it, but it may be seasonable whensoever we have any extraordinary thing to request from God.

Sunday V.

Sunday V. Thus, when *Eſther* was to endeavour the deliverance of her people from deſtruction, ſhe and all the *Jews* kept a ſolemn Faſt, *Eſth.* iv. 16. And thus when *Paul* and *Barnabas* were to be ordained Apoſtles, there was Faſting joined to Prayer, *Acts* xiii. 3. And ſo it will be very fit for us, whenſoever we have need of any extraordinary directions or aſſiſtance from God, whether concerning our temporal or ſpiritual concernments, thus to quicken our prayers by Faſting. But above all occaſions, this of humiliation ſeems moſt to require it; for beſides the advantages of kindling our zeal, which is never more neceſſary, than when we beg for pardon of ſins, Faſting carries in it ſomewhat of Revenge, which is reckoned as a ſpecial part of Repentance, 2 *Cor.* vii. 11. For by denying our bodies the refreſhment of our ordinary food, we do inflict ſomewhat of puniſhment upon our ſelves for our former exceſſes, or whatever other ſins we at that time accuſe ourſelves of: which is a proper effect of that indignation, which every ſinner ought to have againſt himſelf. And truly, he that is ſo tender of himſelf, that he can never find in his heart ſo much as to miſs a meal, by way of puniſhment for his faults, ſhews he is not much fallen out with himſelf for committing them, and ſo wants that indignation which the Apoſtle, in the fore-named Texts, mentions as a part of true repentance.

Faſting a Revenge upon our ſelves.

35. There

35. There is no doubt, but such holy Revenges upon ourselves for Sins are very acceptable to God; yet we must not think that either those, or any thing else we can do, can make satisfaction for our offences; for that nothing but the blood of Christ can do: And therefore on that, and not on any of our performances, we must depend for pardon. Yet, since that blood shall never be applied to any but penitent sinners, we are as much concerned to bring forth all the fruits of repentance, as if our hopes depended on them only. Sunday V. *Such Revenges acceptable with God, yet no Satisfaction for sins.*

36. How often this duty of Fasting is to be performed, we have no direction in Scripture. That must be allotted by mens own piety, according as their health, or other considerations will allow. But as it is in humiliation, the frequenter returns we have of set times for it, the better; so it is likewise in Fasting, the oftner the better, so it be not hurtful either to our healths, or to some other duty required of us. Nay, perhaps, Fasting may help some men to more of those times for humiliation, than they would otherwise gain. For perhaps there are some, who cannot without a manifest hindrance to their calling, allow a whole day to that work, yet such an one may at least afford that time he would otherwise spend in eating: And so Fasting will be doubly useful towards such a man's humiliation, both by helping him in the duty, and gaining him time for it. *Times of fasting.*

Sunday V.

37. I have now gone through the first Branch of our duty to God, *to wit*, the acknowledging him for our God. The second is, the having no other. Of which I need say little, as it is a forbidding of that grosser sort of Hetaheniſh idolatry, the worshipping of Idols; which, though it were once common in the world, yet is now so rare, that it is not likely any that shall read this, will be concerned in it. Only I must say, That to pay divine worship to any creature, be it Saint or Angel, yea, or the Image of Christ himself, is a transgression against this second Branch of our Duty to God; it being the imparting that to a creature, which is due only to God, and therefore is strictly to be abstained from.

Second Branch of our Duty to God.

Inward Idolatry.

38. But there is another sort of Idolatry, of which we are generally guilty, and that is, when we pay those Affections of love, fear, trust, and the like, to any creature, in a higher degree than we do to God; for that is the setting up that thing, whatsoever it is, for our God. And this inward kind of Idolatry is that which provokes God to jealousy, as well as the outward of worshipping an Idol. I might enlarge much upon this, but because some severals of it have been touched on in the former discourse, I suppose it needless: and therefore shall now proceed to the second Head of DUTY, that to Our SELVES.

SUN-

SUNDAY VI.

Duty to our Selves; *of Sobriety*; *of Humility*; *The great Sin of Pride*; *of Vain-glory*, *the Danger*, *Folly*; *the Means to prevent it*; *of Meekneſs*, &c.

Sect. 1. THis DUTY to Our SELVES is, by St. *Paul*, in the fore-mentioned text, *Tit.* ii. 12. ſummed up in this one word, *ſoberly*. Now by *ſoberly* is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be, to tell you what are the particulars of this Sobriety; and that, firſt, in reſpect of the ſoul; ſecondly, in reſpect of the body. The Sobriety of the ſoul ſtands in right governing its paſſions and affections; and to that are many virtues required. I ſhall give you the particulars of them. *Duty to our Selves.*

2. The firſt of them is Humility, which may well have the prime place, not only in reſpect of the excellency of the virtue, but alſo of its uſefulneſs towards the obtaining of all the reſt; this being the foundation on which all others muſt be built. And he that hopes to gain them without this, will prove but like that fooliſh builder Chriſt ſpeaks of *Luke* vi. 49. *who built his houſe on the ſand.* Of the Humility towards God, I have already *Humility.*

ſpoken,

Sunday VI. ſpoken, and ſhewed the neceſſity of it. I am now to ſpeak of Humility, as it concerns ourſelves, which will be found no leſs neceſſary than the former.

3. This Humility is of two ſorts, the firſt is, the having a mean and low opinion of our ſelves; the ſecond is, the being content that others ſhould have ſo of us. The firſt of theſe is contrary to pride, the other to vain-glory. And that both theſe are abſolutely neceſſary to Chriſtians, I am now to ſhew you; which will, I conceive, beſt be done, by laying before you, firſt, the ſin; ſecondly, the danger; thirdly, the folly of the contrary vices.

The great Sin of Pride.

4. And firſt, for Pride; the Sin of it is ſo great, that it caſt the Angels out of heaven; and therefore, if we may judge of Sin by the puniſhment, it was not only the firſt, but the greateſt Sin, that ever the Devil himſelf hath been guilty of: But we need no better proof of the heinouſneſs of it, than the extreme hateſulneſs of it to God, which, beſides that inſtance of his puniſhing the Devil, we may frequently find in the Scriptures, *Prov.* xvi. 5. *Every one that is proud in heart, is an abomination to the Lord.* And again, *chap.* vi. 17. where there is mention of ſeveral things the Lord hates, a proud look is ſet as the firſt of them; ſo *Jam.* iv. 6. *God reſiſteth the proud*: and divers other Texts there are to the ſame purpoſe; which ſhews the great hatred God bears to this Sin of Pride. Now ſince it is certain,

tain, God, who is all goodneſs, hates nothing but as it is evil, it muſt needs follow, that where God hates in ſo great a degree, there muſt he a great degree of evil. Sunday VI.

5. But, ſecondly, Pride is not only very ſinful, but very dangerous? and that, firſt, in reſpect of drawing us to other Sins: ſecondly, of betraying us to puniſhments. Firſt, Pride draws us to other Sins, wherein it ſhews itſelf indeed to be the direct contrary to humility; for as that is the root of all virtue, ſo is this of all vice. For he that is proud, ſets himſelf up as his own God, and ſo can never ſubmit himſelf to any other rules or laws, than what he makes to himſelf. The ungodly, ſays the Pſalmiſt, *is ſo proud that he careth not for God*, Pſal. x. 4. where you ſee it is his Pride that makes him deſpiſe God. And when a man is once come to that, he is prepared for the commiſſion of all Sins. I might inſtance in a multitude of particular Sins, that naturally flow from this of Pride; as, firſt, anger, which the Wiſe man ſets as the effect of Pride, *Prov.* xxi. 24. calling it, *Proud Wrath*; ſecondly, ſtrife and contention, which he again notes to be the off-ſpring of Pride, *Prov.* xiii. 10. *Only by Pride cometh contention.* And both theſe are indeed moſt natural effects of Pride: For he that thinks very highly of himſelf, expects much ſubmiſſion and obſervance from others; and therefore he cannot but rage and quarrel, whenever he thinks *The danger of drawing into other Sins.*

Sunday VI. thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is, that Pride not only betrays us to many sins, but also makes them incurable in us; for it hinders the working of all Remedies.

Frustrating of Remedies.

6. Those Remedies must either come from God, or man; if from God, they must be either in the way of meekness and gentleness, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quite mistakes God's meaning, and thinks all the mercies he receives, are but the reward of his own desert; and so long 'tis sure, he will never think he needs repentance. But if, on the other side, God use him more sharply, and lay afflictons and punishments upon him, those in a proud heart work nothing but murmurings and hating of God, as if he did him injury in those punishments. As for the Remedies that can be used by man, they again must be either by way of correction, or exhortation; corrections from man will sure never work more on a proud heart, than those from God; for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little: For let a proud man be admonished, though never so mildly and lovingly, he looks on it as a disgrace. And therefore, instead of confessing or amending the fault, he falls to reproaching his reprover, as an

an over-busy or censorious person; and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be concluded in a most dangerous estate. Sunday VI.

7. But besides this danger of Sin, I told you there was another, that of Punishment; and of this there will need little proof, when it is considered, that God is the proud man's professed enemy, that he hates and resists him, as appeared in the texts fore-cited: And then there can be little doubt, that he, which hath so mighty an adversary, shall be sure to smart for it. Yet besides this general ground of conclusion, it may not be amiss to mention some of those texts, which particularly threaten this sin, as *Prov.* xvi. 18. *Pride goeth before destruction, and an haughty spirit before a fall.* Again, *Prov.* xvi. 5. *Every one that is proud in heart, is an abomination to the Lord; though hand join in hand, yet he shall not be unpunished.* The decree, it seems, is unalterable: And whatever endeavours are used to preserve the proud man, they are but vain, for he *shall not go unpunished.* And this is very remarkable in the story of *Nebuchadnezzar*, Dan. iv. who, though a king, the greatest in the world, yet for his Pride was driven from among men, to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very extraordinary judgments, even in this life. But *Betraying to Punishment.*

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Sunday VI. if it ſhould not, let not the proud man think that he hath eſcaped God's vengeance; for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the Angels for this Sin, but caſt them into Hell, let no man hope to ſpeed better.

The Folly. 8. In the third place, I am to ſhew you the great Folly of this Sin; and to do that, it will be neceſſary to conſider the ſeveral things whereof men uſe to be proud: They are of three ſorts, either thoſe which we call the goods of Nature, or the goods of Fortune, or the goods of Grace.

In reſpect of the Goods of Nature. 9. By the goods of Nature I mean Beauty, Strength, Wit, and the like; and the being proud of any of theſe is a huge folly; For, firſt, we are very apt to miſtake, and think ourſelves handſome or witty, when we are not, and then there cannot be a more ridiculous folly than to be proud of what we have not; and ſuch every one eſteems it in another man, though he never ſuppoſes it his own caſe, and ſo never diſcerns it in himſelf. And therefore there is nothing more deſpicable amongſt all men, than a proud fool: Yet no man, that entertains high opinions of his own wit, but is in danger to be thus deceived, a man's own judgment of himſelf being, of all others, the leaſt to be truſted. But, ſecondly, ſuppoſe we be not out in judging, yet what is there in any of theſe natural endowments, which is worth the being proud,

proud of, there being ſcarce any of them, which ſome creature or other hath not in a greater degree than man? How much does the whiteneſs of the lilly, and the redneſs of the roſe, exceed the white and red of the faireſt face? What a multitude of creatures is there that far ſurpaſs a man in ſtrength and ſwiftneſs? And divers others there are, which as far as concerns any uſeful ends of theirs, act much more wiſely than moſt of us; and are therefore oftentimes in Scripture propoſed to us by way of example. It is therefore ſurely great unreaſonableneſs for us to think highly of ourſelves, for ſuch things as are common to us with beaſts and plants. But thirdly, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and loſt by ſundry means: A frenzy will deſtroy the rareſt wit; a ſickneſs decay the freſheſt beauty, the greateſt ſtrength; or, however, old age will be ſure to do all. And therefore to be proud of them is again a folly in this reſpect. But laſtly, whatever they are, we gave them not to our ſelves. No man can think he did any thing towards the procuring his natural beauty or wit, and ſo can with no reaſon value himſelf for them. Sunday VI.

10. In the ſecond place, the folly is as great to be proud of the goods of Fortune; by them, I mean, Wealth and Honour, and the like; for it is ſure, they add nothing of true worth to the man: Somewhat of outward *The Goods of Fortune.*

Sunday VI. pomp and bravery they may help him to, but that makes no change in the perſon. You may load an Aſs with money, or deck him with rich trappings, yet ſtill you will not make him a whit the nobler kind of beaſt by either of them. Then, ſecondly, theſe are things we have no hold of, they vaniſh many times e'er we are away; he that is rich to-day may be poor to-morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. Thirdly, We have them all, but as ſtewards, to lay out for our Maſter's uſe, and therefore ſhould rather think how to make our accounts, than pride ourſelves in our receipts. Laſtly, Whatever of theſe we have, they, as well as the former, are not owing to ourſelves. But if they be lawfully gotten, we owe them only to God, whoſe bleſſing it is that maketh rich, *Prov.* x. 22. If unlawfully, we have them upon ſuch terms, that we have very little reaſon to brag of them. And thus you ſee in theſe ſeveral reſpects, the folly of this ſecond ſort of Pride.

The Goods of Grace. 11. The third is, that of the goods of Grace; that is, any Virtue a man hath. And here I cannot ſay, but the things are very valuable, they being infinitely more precious than all the world; yet nevertheleſs, this is of all the reſt the higheſt folly. And that not only in the foregoing reſpect, that we help not ourſelves to it, Grace being above all things

thing's moſt immediately God's work in us; but eſpecially in this, that the being proud of Grace is the ſure way to loſe it. God, who gives Grace to the humble, will take it from the proud. For if, as we ſee in the parable, *Matt.* xxv. 28. the talent was taken from him who had only put it to no uſe at all, how ſhall he hope to have it continued to him, that hath put it to ſo ill, that inſtead of trading with it for God, hath trafficked with it for Satan; And as he will loſe the Grace for the future, ſo he will loſe all the reward of it for the time paſt. For let a man have done never ſo many good acts, yet if he be proud of them, that Pride ſhall be charged on him to his Deſtruction, but the Good ſhall never be remembred to his reward. And this proves it to be a moſt wretched folly to be proud of Grace. It is like that of children, that pull thoſe things in pieces they are moſt fond of, but yet much worſe than that of theirs; for we not only loſe the thing (and that the moſt precious that can be imagined) but we muſt alſo be eternally puniſhed for doing ſo, there being nothing that ſhall be ſo ſadly reckoned for in the next world, as the abuſe of Grace; and certainly there can be no greater abuſe of it, than to make it ſerve for an end ſo directly contrary to that for which it was given; it being given to make us humble, not proud; to magnify God, not ourſelves. Sunday VI.

Sunday VI.

12. Having shewed you thus much of this sin, I suppose it will appear very necessary to be eschewed; to which purpose it will first, be useful to consider what hath been already said concerning it, and that so seriously, as may work in thee not some slight dislike, but a deep and irreconcileable hatred of the sin: Secondly, To be very watchful over thine own heart, that it cherish not any beginnings of it, never suffer it to feed on the fancy of thy own worth; but whenever any such thought arises, beat it down immediately with the remembrance of some of thy follies or sins, and so make this very motion of Pride an occasion of Humility. Thirdly, Never to compare thyself with those thou thinkest more foolish or wicked than thyself, that so thou may'st, like the *Pharisee*, *Luke* xviii. 11. extol thyself for being the better: But if thou wilt compare, do it with the wise and godly; and then thou wilt find thou comest so far short, as may help to pull down thy high esteem of thyself. Lastly, To be very earnest in prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in spirit*, Matt. v. 3. to whom the blessing, even of Heaven itself is promised.

Means of Humility.

Vain-glory.

13. The second contrary to Humility, I told you, was Vain-glory, that, is a great thirst after the praise of men. And, first, that this is a Sin, I need prove no otherwise, than by the words

The Sin.

words of our Saviour, *John* v. 44. *How can ye believe, which receive honour one of another?* Where it appears, that it is not only a Sin, but such an one as hinders the receiving of Christ into the heart; for so Believing there signifies. This then, in the second place, shews you likewise the great dangerousness of this Sin; for if it be that which keeps Christ out of the heart, it is sure it brings infinite Danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him, But besides the authority of this text, common experience shews, that where ever this sin hath possession, it endangers men to fall into many other: For he that so considers the praise of men, that he must at no hand part with it, whenever the greatest sins come to be in fashion and credit (as, God knows, many are now a-days) he will be sure to commit them, rather than run the disgrace of being too single and precise. I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the Danger of this sin. Sunday VI. *The Danger.*

14. The third thing I am to shew is the Folly of it; and that will appear, first, by considering what it is we thus hunt after; nothing but a little air, a blast, the breath of men, it brings us in nothing of real advantage; for I am made never the wiser nor the better for a man's saying, I am wise and good. Besides, if I am commended, it must be either before *The Folly.*

Sunday VI. my face, or behind my back; if the former it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it: But if it be behind my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange folly thus to pursue what is so utterly gainless. But secondly, It is not only gainless, but painful and uneasy also. He that eagerly seeks praise, is not at all master of himself, but must suit all his actions to that end, and instead of doing what his own reason and conscience (nay, perhaps his worldly conveniency directs him to, he must take care to do what will bring him in commendations; and so enslave himself to every one that hath but a tongue to commend him. Nay, there is yet a farther uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary, reproach (which is no man's lot more often than the vain-glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in *Ahithophel*, 2 *Sam.* xvii. 23. who had so much of this upon *Absalom*'s despising his counsel, that he chose to rid himself of it by hanging himself. And sure this painfulness that thus attends this sin, is sufficient proof of the Folly of it. Yet this is not all,

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it is yet farther very hurtful. For if this vain-glory be concerning any good or Chriſtian action, it deſtroys all the fruit of it; he that prays or gives alms to be ſeen of men, *Matt.* vi. 2. muſt take that as his reward, *Verily I ſay unto you, they have their reward*; they muſt expect none from God, but the portion of thoſe hypocrites, that *love the praiſe of men more than the praiſe of God.* And this is a miſerable folly to make ſuch an exchange. It is like the dog in the fable, who ſeeing in the water the ſhadow of that meat he held in his mouth, catched at the ſhadow, and ſo let go his meat. Such dogs, ſuch unreaſonable creatures are we, when we thus let go the eternal rewards of Heaven, to catch at a few good words of men. And yet we do not only loſe thoſe eternal joys, but procure to ourſelves the contrary, eternal miſeries; which is ſure the higheſt pitch of folly and madneſs. But if the Vain-glory be not concerning any virtuous action, but only ſome indifferent thing, yet even there alſo it is very hurtful; for Vain-glory is a ſin, that, whereſoever it is placed, endangers our eternal ſtate, which is the greateſt of all miſchiefs. And even for the preſent it is obſervable, that of all other ſins it ſtands the moſt in its own light, hinders it ſelf of that very thing it purſues. For there are very few that thus hunt after praiſe, but they are diſcerned to do ſo, and that is ſure to eclipſe whatever praiſe

Sunday VI.

Sunday VI. worthy thing they do, and brings ſcorn upon them inſtead of reputation. And then certainly we may juſtly condemn this ſin of folly, which is ſo ill a manager even of its own deſign.

Helps againſt Vain-glory.

15. You have ſeen how wretched a thing this Vain-glory is in theſe ſeveral reſpects, the ſerious conſideration whereof may be one good means to ſubdue it; to which it will be neceſſary to add, firſt, a great watchfulneſs over thyſelf; obſerve narrowly whether in any Chriſtian duty thou at all conſidereſt the praiſe of men; or even in the moſt indifferent action, look whether thou have not too eager a deſire of it; and if thou findeſt thyſelf inclined that way, have a very ſtrict eye upon it; and whenever thou findeſt it ſtirring check and reſiſt it; ſuffer it not to be the end of thy actions: But in all matters of religion let thy duty be the motive; in all indifferent things of common life let reaſon direct thee; and though thou may'ſt ſo far conſider in thoſe things the opinion of men, as to obſerve the rules of common decency, yet never think any praiſe that comes into thee from any thing of that kind worth the contriving for. Secondly, ſet up to thyſelf another aim, *viz.* that of pleaſing God: Let that be thy inquiry, when thou goeſt about any thing, Whether it be approved by him? And then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And

* ſurely,

ſurely, he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, than man, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his only care. Thirdly, if at any time thou art praiſed, do not be much over-joyed with it, nor think a jot the better of thyſelf; but if it be virtue thou art praiſed for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee; if it be ſome indifferent action, then remember that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a bad one (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling inſtead of rejoycing; for then that woe of our Saviour's belongs to thee, *Luke* vi. 26. *Wo unto you when men ſpeak well of you, for ſo did their fathers to the falſe prophets:* And there is not a greater ſign of a hardned heart, than when men can make their ſins the matter of their glory. In the laſt place, let thy prayers aſſiſt in the fight with this corruption. Sunday VI.

16. A ſecond virtue is MEEKNESS, *Meekneſs.* that is, a calmneſs and quietneſs of Spirit, contrary to the rages and impatiencies of anger. This Virtue may be exerciſed either in reſpect of God, or our neighbour. That toward God I have already ſpoken of under the head of Humility; and that towards

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Sunday VI. our neighbour, I shall hereafter. All I have here to say of it is, how it becomes a duty to ourselves; that it does in respect of the great advantage we reap by it; which, in mere kindness to ourselves, we are to look after.

Advantages of it. And to prove that it brings us this great advantage, I need say no more, but that this Meekness is that, to which Christ hath pronounced a blessing, *Matt.* v. 5. *Blessed are the meek*, and not only in the next world, but even in this too, *they shall inherit the earth.* Indeed, none but the meek person hath the true enjoyment of any thing in the world; for the angry and impatient are like sick people, who, we use to say, cannot enjoy the greatest prosperities; for let things be never so fair without, they will raise storms within their own breasts. And surely, whoever hath, either in himself or others, observed the great uneasiness of this passion of anger, cannot choose but think Meekness a most pleasant thing.

17. Besides, it is also a most honourable thing, for it is that whereby we resemble Christ, *Learn of me*, saith he, *for I am meek and lowly in heart*, Matt. xi. 29. It is also that whereby we conquer ourselves, overcome our own unruly passions, which of all victories is the greatest and most noble. Lastly, it is that which makes us behave ourselves like men, whereas anger gives us the fierceness and wildness of savage beasts. And accordingly

cordingly the one is, by all, eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt. Sunday VI.

18. Farther yet, Meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs; it puts a man wholly out of his own power, and makes him do ſuch things, as himſelf, in his ſober temper, abhors: How many men have done thoſe things in their rage, which they have repented all their lives after? And therefore, ſurely, as much as a man is more honourable than a beaſt, a ſober man than a mad man; ſo much hath this Virtue of Meekneſs the advantage of honour above the contrary vice of anger.

19 Again, Meekneſs makes any condition tolerable and eaſy to be endured. He that meekly bears any ſuffering, takes off the edge of it, that it cannot wound him; whereas he that frets and rages at it, whets it, and makes it much ſharper than it would be; nay, in ſome caſes, makes that ſo, which would not elſe be ſo at all, as particularly in the caſe of reproachful words, which, in themſelves, can do us no harm, they neither hurt our bodies, nor leſſen our eſtates; the only miſchief they can do us, is to make us angry, and then our anger may do us many more: Whereas he that meekly paſſes them by, is never the worſe for them; nay, the better, for he ſhall be rewarded by God for that

Sunday VI. that patience. Much more might be said to recommend this Virtue to us, in respect of our own present advantage: but, I suppose, this may suffice to persuade men to the esteem of it. The harder matter will be to gain them to the practise of it, wherein men pretend I know not what difficulties of natural constitutions, and the like; yet sure there is no man of so cholerick a temper, but, if he did heartily set about it, would find it were not impossible, in some good measure, to subdue it; but then he must be diligent in using means to that end. Divers of these means there are: I shall mention some few.

Means of obtaining it.

20. As first, the imprinting deep in our minds the lovelinesse and benefits of Meeknesse, together with the uglinesse and mischiefs of anger. Secondly, to set before us the example of Christ, who endured all reproaches, yea, torments, with perfect patience; that was *led as a sheep to the slaughter*, Isa. liii. 7. that *when he was reviled, reviled not again; when he suffered, threatned not*, 1 Pet. ii. 23. And if he, the Lord of glory, suffered thus meekly and unjustly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, to be very watchful to prevent the very first beginnings of anger, and to that purpose, to mortify all inward peevishnesse and frowardnesse of mind, which is a sin in itself, though it proceed no farther; but will also be sure, if it

it be cheriſhed, to break out into open effects of anger. Therefore whenever thou findeſt the leaſt riſing of it within thee, make as much haſte to check it, as thou wouldeſt to quench a fire in thy houſe; but be ſure thou bring no fuel to it, by entertaining any thoughts that may increaſe it. And at ſuch time, eſpecially, keep a moſt ſtrict watch over thy tongue, that it break not out into any angry ſpeeches; for that breath will fan the fire, not only in thine adverſary, but thyſelf too; therefore though thy heart be hot within, ſtifle the flame, and let it not break out: And the greater the temptaion is, the more earneſtly liſt up thy heart to God, to aſſiſt thee to overcome it. Fourthly, often remember how great puniſhments thy ſins have deſerved; and then, whether thy ſufferings be from God, or man, thou wilt acknowledge them to be far ſhort of what is due to thee, and therefore wilt be aſhamed to be impatient at them. *Sunday VI.*

21. The third Virtue is CONSIDERATION. And this, in a moſt ſpecial manner, we owe to our ſouls: For without it we ſhall, as raſh unadviſed people uſe to do, ruſh them into infinite perils. Now this Conſideration is either of our ſtate, or of our actions. By our State I mean, what our condition is to God-ward, whether it be ſuch that we may reaſonably conclude our ſelves in his favour. This it much concerns us to conſider *Conſideration.* *Of our State.*

and

Sunday VI. and examine, and that not by those easy rules men are apt to frame to themselves, as whether they believe that Christ died for their sins, that they are of the number of the elect, and shall certainly be saved. If these, and the like, were all that were required to put us into God's favour, none but some melancholy person could ever be out of it: For we are apt enough generally to believe comfortably of ourselves. But the Rules God hath given us in his Word, are those by which we must be tried at the last day, and therefore are certainly the only safe ones by which to try ourselves now. And the sum of those are, that whosoever continues in any one wilful sin, is not in his favour, nor can, if he do so die, hope for any mercy at his hand.

The Rules by which to try our State.

22. Now it is highly necessary we should consider what our condition is in this respect; for since our life is nothing but a puff of breath in our nostrils, which may, for ought we know, be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that so, in case we want at present that oil in our lamps wherewith we are to meet the Bridegroom, *Matt.* xxv. 8. we may timely get it; and not for want of it, be ever shut out, like the foolish virgins, from his presence. The neglect of this Consideration hath undone many souls, some by too easy a belief, that they were in a good

The Danger of Inconsideration.

good condition, without considering, and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances, or upon such a false faith, as I even have now described; others by their wretched careless going on, without so much as asking themselves what their condition is, but hope they should do as well as their neighbours, and so never enquiring farther; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate, to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident. Sunday VI.

23. The second thing we are to consider is our Actions, and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly or headily; but first to advise with our consciences, whether this be lawful to be done: For he that follows his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly, and be assured of the lawfulness of the thing, before thou venture to do it. This advisedness is, in all worldly things, accounted so necessary a part of wisdom, that no man is accounted wise *Our Actions.* *Before we do them.*

Sunday VI. wise without it: A rash man we look upon as the next degree to a fool. And yet it is sure, there is not so much need of looking about us in any thing, as in what concerns our souls; and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

After they are done. 24. Secondly, we are to consider the Actions when they are past also; that is, we are to examine whether they have been such as are allowable by the laws of Christ. This is very necessary, whether they be good or bad; if they be good the recalling them helpeth us to the comfort of a good conscience, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for, without this, it is impossible we should ever come to amendment; for, unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one wickedness to another, which is the greatest curse any man can lie under.

Frequency of Consideration. 25. The oftner therefore we use this Consideration, the better; for the less likely it is that any of our sins shall escape our knowledge. It is much to be wished that every man would

would thus every night try the actions of the day, that so, if he have done any thing amiss, he may soon check himself for it, and settle his resolutions against it, and not let it go on to a habit and course. And that he may also early beg God's pardon, which will the easier be had, the sooner it is asked; every delay of that being a great increase of the sin. And surely, whoever means to take an Account of himself at all, will find this the easier course; it being much easier to do it so, a little at a time, and while passages are fresh in his memory, than to take the account of a long time together. Now if it be considered, that every wilful sin must have a particular repentance before it can be pardoned, methinks men should tremble to sleep without that repentance; for what assurance hath any man that lies down in his bed, that he shall ever rise again? And then how dangerous is the condition of that man, that sleeps in an unrepented sin? The weighing of these several motives may be a means, by God's blessing, to bring us to the practice of this duty of Consideration in all the parts of it.

Sunday VI.

Danger of omitting it.

SUNDAY VII.

Of Contentedneſs, and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envy: Helps to Contentedneſs: Of Duties which concern our Bodies; of Chaſtity, &c. Helps to it; Of Temperance.

Contentedneſs.

Sect. 1. THE Fourth VIRTUE is CONTENTEDNESS; and this ſurely is a duty we muſt owe to ourſelves, it being that without which it is impoſſible to be happy. This Contentedneſs is a well-pleaſedneſs with that condition, whatever it is, that God hath placed us in; not murmuring and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withal how pleaſant a virtue this is, may appear by the Contrariety it hath to ſeveral great and painful vices: So that where this is rooted in the heart, it ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together.

Contrary to Murmuring.

2. And, firſt, it is contrary to all murmuring in general, which is a ſin moſt hateful to God, as may appear by his ſharp puniſhments of it on the *Iſraelites* in the wilderneſs, as you may read in ſeveral places of the book of *Exodus*, and *Numbers*. And ſurely it is alſo very painful and uneaſy to a man's ſelf: For if, as the Pſalmiſt ſaith, it be a *joyful and pleaſant*

pleaſant thing to be thankful, we may, by the rule of contraries, conclude, it is a ſad and unpleaſant thing to be murmuring; and, I doubt not, every man's own experience will confirm the truth of it. Sunday VII.

3. Secondly, it is contrary to Ambition: The Ambitious man is always diſliking his preſent condition, and that makes him ſo greedily to ſeek a higher; whereas he that is content with his own, lies quite out of the road of this temptation. Now Ambition is not only a great ſin in it ſelf, but it puts men upon many other; there is nothing ſo horrid, which a man, that eagerly ſeeks greatneſs, will ſtick at: Lying, perjury, murder, or any thing will down with him, if they ſeem to tend to his advancement: And the uneaſineſs of it is anſwerable to the ſin. This none can doubt of, that conſiders what a multitude of fears and jealouſies, cares and diſtractions there are that attend Ambition in its progreſs, beſides the great and publick ruins that uſually befall it in the end. And therefore, ſure, Contentedneſs is in this reſpect as well a happineſs, as a virtue. *To Ambition.*

4. Thirdly, it is contrary to Covetouſneſs. This the Apoſtle witneſſeth, *Heb.* xiii. 5. *Let your converſation be without Covetouſneſs, and be content with ſuch things as ye have.* Where, you ſee, Contentedneſs is ſet as the direct contrary to Covetouſneſs. But of this there needs no other proof than common *To Covetouſneſs.*

Sunday VII.

experience; for, we see, the covetous man never thinks he hath enough, and therefore can never be content; for no man can be said to be so, that thirsts after any thing he hath not. Now that you may see how excellent and necessary a virtue this is, that secures us against Covetousness, it will not be amiss a little to consider the nature of that sin.

Covetousness contrary to our Duty to God.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean those three great Duties, to God, to our Selves, to our Neighbours. First, it is so contrary to our Duty to God, that Christ himself tells us, *Luke* xvi. 13. *We cannot serve God and Mammon:* He that sets his heart upon wealth, must necessarily take it off from God: And this we daily see in the covetous man's practice; he is so eager in the gaining of riches, that he hath no time or care to perform his Duty to God; let but a good bargain, or opportunity of gain, come in his way, prayer and all duties of Religion must be neglected, to attend it. Nay, when the committing the greatest sin against God may be likely either to get or save him ought, his love of wealth quickly persuades him to commit it.

To our selves.

6. Secondly, it is contrary to the Duty we owe to our Selves, and that both in respect of our souls and bodies. The covetous man despises his soul, sells that to eternal destruction for a little pelf: For so every man does that by any

any unlawful means ſeeks to enrich himſelf: Nay, though he do it not by unlawful means, yet if he have once ſet his heart upon wealth, he is that covetous perſon upon whom the Apoſtle hath pronounced, *That he ſhall not inherit the kingdom of God*, 1 Cor. vi. 10. Nor doth he only offend againſt his ſoul, but his body too. For he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of rich miſers, that I need not prove it to you. Sunday VII.

To our Neighbours

7. In the third place, Covetouſneſs is contrary to the duty we owe to our Neighbours: And that in both the parts of it, juſtice, and charity. He that loves money immoderately, will not care whom he cheats and defrauds, ſo he may bring in gain to himſelf; and from hence ſpring thoſe many Tricks of deceit and cozenage ſo common in the world. As for charity, that is never to be hoped for from a covetous man, who dreads the leſſening of his own heaps, more than the ſtarving of his poor brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 *Tim.* vi. 10. *The love of money is the root of all evil.* And it is not much leſs uneaſy than wicked; for between the care of getting and the fear of loſing, the covetous man enjoys no quiet hour. Therefore every man is deeply con-

Sunday VII. cerned, as he tenders his happineſs either in this world, or the next, to guard himſelf againſt this ſin, which he can no way do, but by poſſeſſing his heart with this Virtue of Contentedneſs.

Contentedneſs contrary to Envy. 8. In the fourth place, It is contrary to Envy; for he that is content with his own condition, hath no temptation to envy another's. How unchriſtian a ſin this of Envy is ſhall hereafter be ſhewed: At the preſent I need ſay no more, but that it is alſo a very uneaſy one, it frets and gnaws the very heart of him that harbours it. But the worſe this ſin is, the more excellent ſtill is this grace of Contentedneſs, which frees us from it. I ſuppoſe, I have ſaid enough to make you think this a very lovely and deſirable Virtue. And ſure it were not impoſſible to be gained by any, that would but obſerve theſe few directions.

Helps to Contentedneſs. 9. Firſt, to conſider, that whatever our eſtate and condition in any reſpect be, it is that which is allotted us by God, and therefore is certainly the beſt for us, he being much better able to judge for us, than we for ourſelves: And therefore to be diſpleaſed at it, is in effect to ſay we are wiſer than he. Secondly, Conſider throughly the vanity of all worldly things; how very little there is in them while we have them, and how uncertain we are to keep them; but above all, in how little ſtead they will ſtand us at the day

day of death or judgment, and then thou canſt not think any of them much worth the deſiring, and ſo wilt not be diſcontented for want of them. Thirdly, Suffer not thy fancy to run on things thou haſt not; many have put themſelves out of love with what they have, only by thinking what they want. He that ſees his neighbour poſſeſs ſomewhat, which himſelf hath not, is apt to think, how happy he ſhould be, if he were in that man's condition; and, in the mean time, never thinks of enjoying his own, which, yet, perhaps, in many reſpects, may be much happier than that of his neighbour's, which he ſo much admires: For we look but upon the outſide of other mens conditions; and many a man that is envied by his neighbours, as a wonderful happy perſon, hath yet ſome ſecret trouble, which makes him think much otherwiſe of himſelf. Therefore never compare thy condition in any thing with thoſe thou counteſt more proſperous than thy ſelf; but rather do it with thoſe thou knoweſt more unhappy, and then thou wilt find cauſe to rejoyce in thine own portion. Fourthly, Conſider how far thou art from deſerving any good thing from God, and then thou canſt not but with *Jacob*, Gen. xxxii. 10. confeſs, that thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt, and inſtead of murmuring that they are no more, wilt ſee reaſon to adrire and praiſe the bounty of God, Sunday VII.

Sunday VII. that they are so many. Fifthly, Be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world only as an inn, where thou art fain to take up in thy passage: And then, as a traveller expects not the same conveniences at an inn, that he hath at home; so thou hast reason to be content with whatever entertainment thou findest here, knowing thou art upon thy journey to a place of infinite happiness, which will make an abundant amends for all the uneasiness and hardship thou canst suffer in the way. Lastly, Pray to God, from whom all good things do come, that he will, to all his other blessings, add this of a contented mind, without which thou canst have no taste or relish of any other.

Diligence. 10. A fifth duty is DILIGENCE; this is made up of two parts Watchfulness, and Industry, and both these we owe to our souls.

Watchfulness against Sin. 11. First, Watchfulness, in observing all the dangers that threaten them. Now since nothing can endanger our soul but sin, this Watchfulness is principally to be imployed against that; and, as in a besieged city, where there is any weak part, there is necessary to keep the strongest guard; so it is here, where-ever thou findest thy inclinations such, as are most likely to betray thee to sin, there it concerns thee to be especially watchful. Observe therefore carefully to what sins either

ther thy natural temper, thy company, or thy course of life do particularly incline thee, and watch thyself very narrowly in those; yet do not so lay out all thy care on those, as to leave thyself open to any other; for that may give Satan as much advantage on the other side; but let thy watch be general, against all sin, though in a special manner against those, which are like oftenest to assault thee. Sunday VII.

Industry in improving Gifts.

12. The second part of Diligence is Industry, or Labour; and this also we owe to our souls, for without it, they will as little prosper as the vineyard of the Sluggard, which *Solomon* describes, *Prov.* xxiv. 30. For there is a husbandry of the soul, as well as of the estate; and the end of the one, as of the other, is the increasing and improving of its riches. Now the riches of the soul are either natural or divine. By the natural I mean its faculties of reason, wit, memory, and the like: By the divine I mean the graces of God, which are not the soul's natural portion, but are given immediately by God; and both these we are to take care to improve, they being both talents intrusted to us for that purpose.

Of Nature.

13. The way of improving the natural is, by imploying them so, as may bring in most honour to God: We must not let them lie idle by us through sloth, neither must we overwhelm them with intemperance, and brutish

Sunday VII. brutish pleasures, which is the case of too many, but we must imploy them, and set them on work: But then we must be sure it be not in the Devil's service; like many, who set their wit only to the profaning of God, or cheating their neighbours, and stuff their memories with such filthiness, as should never once enter their thoughts. Our use of them must be such as may bring in most glory to God, most benefit to our neighbours, and may best fit us to make our accounts, when God shall come to reckon with us for them.

Of Grace. 14. But the other part of the soul's riches is yet more precious, that is, Grace, and of this we must be especially careful, to husband and improve it. This is a duty expressly commanded us by the Apostle, 2 *Pet.* iii. 18. *Grow in Grace.* And again, in the first chapter of that Epistle, *ver.* 5. *Give all diligence to add to your faith virtue, and to virtue knowledge, &c.* Now the especial means of improving Grace is by imploying it; that is, by doing those things for the enabling of us whereunto it was given us: This is a sure means, not only in respect of that easiness, which a custom of any thing brings in the doing of it; but principally, as it hath the promise of God, who hath promised, *Matt.* xxv. 29. That *to him that hath* (that is, hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently and faithfully imploys the first beginnings of Grace, shall

shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich.* Sunday VII.

15. Therefore whenever thou findest any good Motions in thy heart, remember, that is a season for this spiritual husbandry: If thou hast but a check of conscience against any sin thou livest in, drive that on till it come to an hatred; and then that hatred, till it come to resolution; then from that resolution proceed to some endeavours against it. Do this faithfully and sincerely, and thou shalt certainly find the Grace of God assisting thee, not only in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this Industry thou must not fail to add thy prayers also; there being a promise, That God will *give the Holy Spirit to them that ask it*, Matt. vii. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious than all the world, both in respect of its own worth, and its usefulness to us, we must beg it with much more zeal and earnestness, than all temporal blessings, or else we shew ourselves despisers of it. *To improve good Motions.*

16. Having

Sunday VII.

16. Having directed you to the means of improving Grace, I shall, to quicken you to it, mention the great Danger to the contrary; and that is, not, as in other things, the losing only those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; *For from him that hath not* (that is again, hath not made use of what he hath) *shall be taken away even that which he hath*, Matt. xxv. 29. God will withdraw the Grace which he sees so neglected, as we see in that parable; the talent was taken from him that had only hid it in a napkin, and had brought in no gain to his lord. And this is a most sad punishment, the greatest that can befal any man, before he comes to Hell; indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned; and it is also the binding a man over to that fuller portion of wretchedness in another world; for that is the last doom of the unprofitable servant, *Matt.* xxv. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* You see, there are no light dangers that attend this neglect of Grace, and therefore, if we have any love, nay, any common pity to our souls, we must set ourselves to this industry. I have now done with those VIR-

The Danger of the contrary.

TUES

TUES which reſpect our SOULS; I come now to thoſe which concern our BODIES. Sunday VII.

17. The firſt of which is CHASTITY; or PURITY, which may well be ſet in the front of the Duties we owe to our bodies; ſince the Apoſtle, 1 *Cor.* vi. 18. ſets the contrary, as the ſpecial ſin againſt them; *He that committeth fornication, ſinneth againſt his own body.* *Chaſtity.*

18. Now this Virtue of Chaſtity conſiſts in a perfect abſtaining from all kinds of Uncleanneſs, not only that of adultery and fornication, but all other more unnatural ſorts of it, committed either upon ourſelves, or with any other. In a word, all acts of that kind are utterly againſt Chaſtity, ſave only in lawful marriage. And even there men are not to think themſelves let looſe to pleaſe their brutiſh appetites, but are to keep themſelves within ſuch rules of moderation, as agree to the ends of marriage, which being theſe two, the begetting of children, and the avoiding of fornication, nothing muſt be done which may hinder the firſt of theſe ends; and the ſecond aiming only at the ſubduing of luſt, the keeping men from any ſinful effects of it, it is very contrary to that end to make marriage an occaſion of heightning and inflaming it.

19. But this virtue of Chaſtity reacheth not only to the reſtraining of the groſſer act, but to all lower Degrees; it ſets a guard upon our *Uncleanneſs forbidden in the very loweſt Degree.*

Part I. VII. our eyes, according to that of our Saviour, Matt. v. 28. *He that looketh on a woman to lust after her, hath committed adultery with her already in his heart*; and upon our hand, as appears by what Christ adds in that place, *If thy hand offend thee, cut it off*, ver. 30. So also upon our tongues, that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth*, Eph. iv. 29. Nay, upon our very thoughts and fancies, we must not entertain any foul or filthy desires, not so much as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allows himself in any of these, it is to be suspected, that it is rather some outward restraint that keeps him from it, than the conscience of the sin: For if it were that, it would keep him from these too, these being sins also, and very great ones in God's sight: Besides, he that lets himself loose to these, puts himself in very great danger of the other, it being much more easy to abstain from all, than to secure against the one, when the other is allowed. But above all, it is to be considered, that even these lower degrees are such, as make men very odious in God's eyes, who seeth the heart, and loves none that are not pure there.

The Mischiefs of it. 20. The loveliness of this virtue of Chastity needs no other way of describing, than by considering the loathsomness and mischiefs of the contrary sin, which is, first, very bru-

* tish;

tiſh; thoſe deſires are but the ſame that the beaſts have, and then how far are they ſunk below the nature of men, that can boaſt of their ſins of that kind, as of their ſpecial excellency? when, if that be the meaſure, a goat is the more excellent creature. But indeed they that eagerly purſue this part of beaſtiality, do often leave themſelves little, beſides their humane ſhape, to difference them from beaſts; this ſin ſo clouds the underſtanding, and defaceth the reaſonable Soul. Therefore *Solomon* very well deſcribes the young man that was going to the harlot's houſe, *Prov.* vii. 22. *He goeth after her, as an ox goeth to the ſlaughter.* Sunday VII. *To the Soul.*

21. Nor, ſecondly, are the effects of it better to the Body than to the mind The many foul and filthy, beſides painful diſeaſes, which often follow this ſin, are ſufficient witneſſes how miſchievous it is to the Body. And, alas! how many are there that have thus made themſelves the Devil's martyrs? ſuffered ſuch torments in the purſuit of this ſin, as would exceed the invention of the greateſt tyrant? Surely, they that pay thus dear for damnation, very well deſerve to enjoy the purchaſe. *To the Body.*

22. But, thirdly, beſides the natural fruits of this ſin, it is attended with very great and heavy judgments from God; the moſt extraordinary and miraculous Judgment that ever befel any place, fire and brimſtone from *The Judgments of God againſt it.*

Heaven

Sunday VII. Heaven upon *Sodom* and *Gomorrha*, was for this sin of uncleanness; and many examples likewise of God's Vengeance may be observed on particular persons, for this sin. The incest of *Amnon* cost him his life, as you may read, 2 *Sam.* xiii. *Zimri* and *Cozbi* were slain in the very act, *Numb.* xxv. 8. And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatned this sin, 1 *Cor.* iii. 17. *If any man defile the temple of God, him shall God destroy.* This sin of uncleanness is a kind of sacrilege, a polluting those bodies which God hath chosen for his Temples, and therefore no wonder if it be thus heavily punished.

It shuts out from Heaven.

23. Lastly, this sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins which bar Men thence, but this of uncleanness hath a special place in it. Thus it is *Gal.* v. 19. and so again, 1 *Cor.* vi. 9. If we will thus pollute our selves, we are fit company only for those black spirits, the Devil and his Angels; and therefore with them we must expect our portion, where our flames of lust shall end in flames of fire.

Helps to Chastity

24. All this laid together may surely recommend the virtue of Chastity to us; for the preserving of which we must be very careful,

careful, firſt, to check the beginnings of the temptation, to caſt away the very firſt fancy of luſt with indignation; for if you once fall to parly and talk with it, it gains ſtill more upon you, and then it will be harder to reſiſt: Therefore your way in this temptation is to fly rather than fight with it. This is very neceſſary, not only that we may avoid the danger of proceeding to act the ſin, but alſo in reſpect of the preſent fault of entertaining ſuch fancies, which of itſelf, though it ſhould never proceed farther, is, as hath been ſhewed, a great abomination before God. Secondly, have a ſpecial care to fly idleneſs, which is the proper ſoil for theſe filthy weeds to grow in, and keep thyſelf always buſied in ſome innocent or virtuous employment; for then theſe fancies will be leſs apt to offer themſelves. Thirdly, never ſuffer thyſelf to recall any unclean paſſages of thy former life with delight; for that is to act over the ſin again, and will be ſo reckoned by God: Nay, perhaps, thus deliberately to think of it, may be a greater guilt than a raſh acting of it: For this both ſhews thy heart to be ſet upon filthineſs, and is alſo a preparation to more acts of it. Fourthly, forbear the company of ſuch light and wanton perſons, as either by the filthineſs of their diſcourſe, or any other means may be a ſnare to thee. Fifthly, pray earneſtly, that God would give thee the ſpirit of Purity, eſpecially at the time of any

Sunday VII.

Sunday VII. preſent temptation. Bring the unclean Devil to Chriſt to be caſt out, as did the man in the Goſpel; and if it will not be caſt out with Prayer alone, add Faſting to it; but be ſure thou do not keep up the flame by any high or immoderate feeding. The laſt remedy, when the former prove vain, is Marriage, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken, leſt this, which ſhould be for his good, become to him an occaſion of falling, for want of ſobriety in the uſe of Marriage. But this I have touched on already, and therefore need add no more, but an earneſt entreaty, that men would conſider ſeriouſly of the foulneſs and danger of this ſin of Uncleanneſs, and let not the commonneſs of it leſſen their hatred of it; but rather make them abhor that ſhameleſs impudence of the world, that can make light of this ſin, againſt which God hath pronounced ſuch heavy curſes: *Whoremongers and adulterers God will judge*, Heb. xiii. 4. And ſo he will certainly do all ſorts of unclean perſons whatſoever.

Temperance. 25. The ſecond VIRTUE that concerns our bodies, is TEMPERANCE: And the exerciſes of that are divers; as, firſt, Temperance in Eating; ſecondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I ſhall ſpeak of them ſeverally; and firſt of Temperance in *In Eating.* Eating. This temperance is obſerved, when

our

our Eating is agreeable to those ends, to which Eating is by God and nature designed, those are, first, the Being; secondly, the Well-being of our Bodies. Sunday VII. *Ends of Eating.*

26. Man is of such a frame, that Eating becomes necessary to him for the preserving his life: Hunger being a natural disease, which will prove deadly, if not prevented; and the only physick for it is Eating; which is therefore become a necessary means of keeping us alive. And that is the first end of Eating; and as men use not to take physick for pleasure, but remedy, so neither should they eat. *Preserving of Life.*

27. But, secondly, God hath been so bountiful, as to provide not only for the being, but the well-being of our bodies; and therefore we are not tied to such strictness, that we may eat no more than will just keep us from starving, but we may also eat whatsoever, either for kind or quantity, most tends to the health and welfare of them: Now that Eating, which is agreeable to these ends, is within the bounds of Temperance; as, on the contrary, whatsoever is contrary to them, is a transgression against it; he therefore that sets up to himself other ends of Eating, as, either the pleasing of his Taste, or (what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwarts and crosses these Ends of God; for he that hath those aims, doth that which is very contrary to health, yea, to life itself, *Of Health.*

Sunday VII. as appears by the many diſeaſes, and untimely deaths, which Surfeiting and Uncleanneſs daily bring on men.

Rules of Temperance in Eating. 28. He therefore that will practiſe this virtue of Temperance, muſt neither eat ſo much, nor of any ſuch ſorts of meat (provided he can have other) as may be hurtful to his health. What the ſorts or quantities ſhall be, is impoſſible to ſet down, for that differs according to the ſeveral conſtitutions of men; ſome men may with Temperance eat a great deal, becauſe their ſtomachs require it; when another may be guilty of Intemperance in eating but half ſo much, becauſe it is more than is uſeful to him. And ſo alſo for the ſorts of meat, it may be niceneſs and luxury for ſome to be curious in them, when yet ſome degree of it may be neceſſary to the infirmities of a weak ſtomach, which not out of wantonneſs, but diſeaſe, cannot eat the coarſer meats. But I think it may in general be ſaid, that, to healthful bodies, the plaineſt meats are generally the moſt wholeſome. But every man muſt in this be left to judge for himſelf; and that he may do it aright, he muſt be careful that he never ſuffer himſelf to be enſlaved to his palate, for that will be ſure to ſatisfy itſelf, whatever becomes of health or life.

Means of it. 29. To ſecure him the better, let him conſider, firſt, how unreaſonable a thing it is, that the whole body ſhould be ſubject to this one

one ſenſe of taſting, that it muſt run all hazards only to pleaſe that. But it is yet much more ſo, that the diviner part, the ſoul, ſhould alſo be thus enſlaved: And yet thus it is in an intemperate perſon, his very ſoul muſt be ſacrificed to this brutiſh appetite; for the ſin of intemperance, though it be acted by the body, yet the ſoul muſt ſhare in the eternal puniſhment of it. Secondly, conſider how extreme ſhort and vaniſhing this pleaſure is, it is gone in a moment; but the pains that attend the exceſs of it, are much more durable; and then ſurely it agrees not with that common reaſon, wherewith, as men, we are indued, to ſet our hearts upon it. But then, in the third place, it agrees yet worſe with the temper of a Chriſtian, who ſhould have his heart ſo purified and refined with the expectation of thoſe higher and ſpiritual joys he looks for in another world, that he ſhould very much deſpiſe theſe groſs and brutiſh pleaſures, which beaſts are as capable of as we; and to them we may well be contented to leave them, it being the higheſt their natures can reach to: But for us, who have ſo much more excellent hopes, it is an intolerable ſhame that we ſhould account them as any part of our happineſs. Laſtly, the ſin of gluttony is ſo great and dangerous, that Chriſt thought fit to give an eſpecial warning againſt it: *Take heed to yourſelves, that your hearts be not overcharged with ſurfeiting* Sunday VII.

Sunday VIII. *surfeiting*, &c. *Luke* xxi. 34. And you know what was the end of the rich Glutton, *Luke* xvi. He that had *fared deliciously every day*, at last wants *a drop of water to cool his tongue.* So much for the first sort of Temperance, that of Eating.

SUNDAY VIII.

Of Temperance in Drinking, false Ends of Drinking, viz. *Good-fellowship, putting away Cares,* &c.

Temperance in Drinking.

Sect. 1. THE second is Temperance in Drinking: And the ends of Eating and Drinking being much the same, I can give no other direct rules in this, than what were given in the former; to wit, That we drink neither of such sorts of liquor, nor in such quantities, as may not agree with the right ends of drinking, the preserving our lives and healths; Only in this there will be need of putting in one caution: For our understandings being in more danger to be hurt by Drinking than Meat, we must rather take care to keep that safe, and rather not drink what we might safely in respect of our health, if it be in danger to distemper our reason. This I say, because it is possible some mens brains may be so weak, that their heads cannot bear that ordinary

ordinary quantity of Drink, which would do their bodies no harm. And whoever is of this temper, must strictly abstain from that degree of Drink, or that sort of it, which he finds hath that effect; yea, though it do in other respects appear not only safe, but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as Drunkenness most certainly is. Sunday VIII.

But, alas! of those multitudes of Drunkards we have in the world, this is the case but of very few, most of them going far beyond what their health requires; yea, or can bear, even to the utter destruction thereof. And therefore it is plain, men have set up to themselves some other ends of Drinking, than those allowable ones forementioned: It may not be amiss a little to explain what they are, and withal to shew the unreasonableness of them. *False Ends of Drinking.*

3. The first, and most owned, is that which they call Good-fellowship: One man drinks to keep another company at it. But I would ask such a one, Whether, if that man were drinking rank poison, he would pledge him for company? If he say, he would not, I must tell him, that by the very same, nay, far greater reason, he is not to do this. For immoderate Drinking is that very poison; perhaps it doth not always work death immediate (yet there want not many instances of its having done even that, very many have *Good Fellowship.*

Sunday VIII. died in their drunken fit) but that the custom of it does usually bring men to their ends, is past doubt; and therefore, though the poison work slowly, yet it is still poison. But, however, it doth at the present work that which a wise man would more abhor than death; it works madness and frenzy, turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of Drink are such, that had being drunk been first enjoined as a punishment, we should have thought him a more than ordinary tyrant that had invented it.

Preserving of Kindness. 4. A second end of Drinking is said to be the maintaining of Friendship and Kindness amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of Friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man, by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man, does this, and much more; he ruins his reason, yea, his soul, and yet this must be called the way of preserving of Friendship. This is so ridiculous, that one would think none could own it, but when he were actually drunk. But besides, alas! experience shews us, that this is fitter to beget quarrels, than preserve Kindness; as the many drunken brawls we every day see, with the wounds, and some-

times

times murders that accompany them, do witness. Sunday VIII.

5. A third end is said to be the Chearing of their Spirits, making them merry and jolly. But sure, if the mirth be such, that reason must be turned out of doors, before it begin, it will be very little worth: One may say with *Solomon*, Eccles. ii. 2. *The laughter of such fools is madness.* And sure they that will be drunk to put themselves in this temper, must, by the same reason, be glad of a frenzy, if they could but be sure it would be of the merry sort. But little do these merry folks think what sadness they are all this while heaping up to themselves, often in this world, when by some mad pranks they play in their jollity, they bring mischief upon themselves; but however, certainly in another, where this mirth will be sadly reckoned for. *Chearing the Spirits.*

6. A fourth end is said to be the putting away of Cares; but I shall ask, What those Cares are? Be they such as should be put away? Perhaps they are some checks and remorses of conscience, which must be thus charmed. And I doubt this hath proved too effectual with many to the laying them asleep But this is the wickedest folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee? But if thou do, it is impossible thou canst hope this can long secure thee from them. Thou mayst thus stop their *Putting away Cares.*

mouths,

Sunday VIII. mouths for a while, but they will one day cry the louder for it. Suppose a thief or a murderer knew he were pursued to be brought to justice, would he, think you, to put away the fear of being hanged, fall to Drinking, and in the mean time take no care for his escape? or would you not think him desperately mad, if he did? Yet this is the very case here: Thy conscience tells thee of thy danger, that thou must e'er long be brought before God's judgment seat: And is it not madness for thee, instead of endeavouring to get thy pardon, to drink away the thought of thy danger? But, in the second place, suppose these Cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy reason, thy Christianity, as not to let them be as forcible to that end as a little Drink. Thy reason will tell thee, it is in vain to care, where care will bring no advantage; and thy Christianity will direct thee to one, on whom thou mayst *safely cast all thy cares, for he careth for thee*, 1 *Pet.* v. 7. And therefore, unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift to rid thee of thy cares. But besides, this will not do the deed neither, for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence;

lence; and if thou haſt any conſcience, bring a new Care with them, even that which ariſeth from the guilt of ſo foul a ſin. Sunday VIII.

7. A fifth end is ſaid to be the paſſing away of Time. This, though it be as unreaſonable as any of the former, yet, by the way, it ſerves to reproach idleneſs, which is, it ſeems, ſo burthenſome a thing, that even the vileſt imployment is preferred before it. But this is in many a very falſe plea: For they often ſpend Time at the pot, not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary buſineſs. However, it is in all a moſt unreaſonable one, for there is no man but he may find ſomewhat or other to imploy himſelf in. If he have little worldly buſineſs of his own, he may yet do ſomewhat to the benefit of others: But however, there is no man but hath a ſoul, and if he will look carefully to that, he need not complain for want of buſineſs. Where there are ſo many corruptions to mortify, ſo many inclinations to watch over, ſo many temptations (whereof this of Drunkenneſs is not the leaſt) to reſiſt, the graces of God to improve and ſtir up, and former neglects of all theſe to lament, ſure there can never want ſufficient imployment; for all theſe require Time; and ſo men at their deaths find: For thoſe that have all their lives made it their buſineſs to drive away their Time, would then give all the world to redeem *Paſſing away of Time.*

Sunday VIII. deem it. And ſure, where there is much leiſure from worldly affairs, God expects to have the more time thus imployed in ſpiritual exerciſes. But it is not likely thoſe meaner ſort of perſons, to whom this Book is intended, will be of the number of thoſe that have much leiſure, and therefore I ſhall no farther inſiſt on it; only I ſhall ſay this, that what degrees of leiſure they at any time have, it concerns them to employ to the benefit of their ſouls, and not to beſtow it to the ruin of them, as they do who ſpend it in Drinking.

Preventing Reproach. 8. A ſixth end is ſaid to be the preventing of that Reproach, which is by the world caſt on thoſe that will in this be ſtricter than their neighbours. But in anſwer to this, I ſhall firſt ask, What is the harm of ſuch Reproach? Surely it cannot equal the leaſt of thoſe miſchiefs Drunkenneſs betrays us to. Nay, if we will take our Saviour's word, it is a happineſs: *Bleſſed*, ſaith he, *are ye, when men ſhall revile you, and ſay all manner of evil againſt you for my ſake*, Matt. v. 11. And St. *Peter* tells us, 1 *Pet.* iv. 14. *If ye be reproached for the name of Chriſt, happy are ye.* And ſure to be reproached for obedience to any command of Chriſt's, is to be reproached for his name. Secondly, let it be remembred, that at our baptiſm we ſolemnly renounced the world; and ſhall we now ſo far conſider it, as for a few ſcoffs of it, to run our ſelves on all the temporal

temporal evils before-mentioned; and which is much worſe, the wrath of God, and eternal deſtruction? But, thirdly, if you fear reproach, why do ye do that which will bring reproach upon you from all wiſe and good men, whoſe opinion alone is to be regarded? And it is certain, Drinking is the way to bring it on you from all ſuch. And to comfort thyſelf againſt that, by thinking thou art ſtill applauded by the fooliſh and worſt ſort of men, is as if all the mad men in the world ſhould agree to count themſelves the only ſober perſons, and all others mad; which yet ſure will never make them the leſs mad, nor others the leſs ſober. Laſtly, conſider the heavy doom Chriſt hath pronounced on thoſe that are aſhamed of him; and ſo are all thoſe that for fear of reproach ſhall ſhrink from their obedience to him, *Mark* viii. 38. *Whoſoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him ſhall the Son of Man be aſhamed; when he cometh in the glory of his Father, with the holy Angels.* There is none but will at that day deſire to be owned by Chriſt: But whoever will not here own him, that is cleave faſt to his commands, notwithſtanding all the ſcorns, nay, perſecutions of the world, ſhall then certainly be caſt off by him. And he that will adventure thus to maintain his credit among a company of fools and mad men, deſerves well to have it befall him. But, after all this, it

Sunday VIII.

Sunday VIII. it is not sure that even these will despise thee for thy sobriety: It is possible they may seem to do so to fright thee out of it; but if their hearts were searched, it would be found they do, even against their wills, bear a secret reverence to sober persons; and none fall more often under their scorn and despising, than those that run with them to the same excess of riot; for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

Pleasure of the Drink. 9. There is a seventh end, which though every man thinks too base to own, yet it is too plain it prevails with many, and that is, the bare pleasure of the Drink; but to these, I confess, it will not be fit to say much; for he that is come to this lamentable degree of sottishness, is not like to receive benefit by any thing that can be said: Yet let me tell even this man, that he, of all others, hath the most means of discerning his fault; for this being such a ground of Drinking, as no body will own, he is condemned of himself, yea, and all his fellow-drunkards too; for their denying it, is a plain sign they acknowledge it a most abominable thing. And if *Esau* were called a profane person, *Heb.* xii. 16. for *selling but his birth-right for a mess of pottage*, and that too when he had the necessity of hunger upon him, what name of reproach can be bad enough for him, who sells his health, his reason, his God, his soul, for a cup of Drink, and that

that when he is so far from needing it, that perhaps he hath already more than he can keep? I shall say no more to this sort of persons, but let me warn all those that go on in this sin, on any of the former grounds, that a little time will bring them even to this which they profess to loath; it being daily seen, that those, which were first drawn into the sin for the love of the company, at last continue in it for love of the drink. Sunday VIII.

10. I can think but of one end more, that is, that of Bargaining. Men say, it is necessary for them to drink, in this one respect of trading with their neighbours; bargains being most conveniently to be struck up at such meetings. But this is yet a worse end than all the rest; for the bottom of it is an aim of cheating and defrauding others. We think, when men are in drink, we shall the better be able to over-reach them, and so this adds the sin of cozenage and defrauding to that of Drunkenness. Now that this is indeed the intent, is manifest; for if it were only the dispatch of bargains were aimed at, we should choose to take men with their wits about them: Therefore the taking them when drink hath distemper'd them, can be for nothing but to make advantage of them. Yet this often proves a great folly, as well as a sin; for he that drinks with another, in hope to over-reach him, doth many times prove the weaker-brained, and becomes drunk first, *Bargaining.*

Sunday VIII. and then he gives the other that opportunity of cheating him, which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightening of the sin: For if we may not drink intemperately upon any occasion, much less upon so wicked an one, as is the cozening and defrauding of our brethren.

Degrees of this Sin.

11. I suppose I have now shewed you the unreasonableness of those motives, which are ordinarily brought in excuse of this Sin. I am yet farther to tell you, that it is not only that huge degree of Drunkenness, which makes men able neither to go nor speak, which is to be looked on as a Sin; but all lower degrees, which do at all work upon the understanding, whether by dulling it, and making it less fit for any imployment, or by making it too light and airy, apt to apish and ridiculous mirth; or what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this Sin of Drunkenness. Nay, farther, the Drinking beyond the natural ends of Drinking, that is, beyond moderate refreshment, is a sin, though, by the strength of a man's brain, it makes not the least change in him; and therefore those that are not actually drunk, yet can spend whole days, or any considerable part of them, in drinking, are so far from being innocent, that that greater woe belongs to them, which is pro-

pronounced, *Isa.* v. 22. against those that are mighty to drink. For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose, when his imployment is still but the same with him that is the most sottishly drunk, that is, to pour down drink. Sunday VIII.

12. Nay, this man is guilty of the greatest waste; first, of the good creatures of God: That drink, which is by God's providence intended for the refreshing and relieving of us, is abused and mis-spent, when it is drunk beyond that measure which those ends require: And sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for; and he that drinks longest hath the most of that guilt. But, in the second place, this is a waste of that which is much more precious, our time, which is allowed us by God to work out our salvation in, and must be strictly reckoned for; and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life; but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet guilty of all the Drunkenness that any of his company fall under; for he gives them encouragement to drink on by his example, especially if he be one of any authority; but if he be one, *The great Guilt of the strong Drinkers.*

Sunday VIII. whose company the rest are fond of, his company is then a certain ensnaring of them; for then they will drink too, rather than lose him. There is yet a greater fault that many of these stronger-brained Drinkers are guilty of, that is, the setting themselves purposely to make others drunk, playing as it were a prize at it, and counting it matter of triumph and victory to see others fall before them. This is a most horrible wickedness; it is the making ourselves the Devil's factors, endeavouring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of Drinking, as having in it the sin of mischiefing others added to the excess in our selves. And though it be looked upon in the world as a matter only of jest and merriment to make others drunk, that we may sport ourselves with their ridiculous behaviour, yet that mirth will have a sad conclusion, there being a woe expressly threatned by God to this very sin, *Hab.* ii. 15. *Woe unto him that giveth his neighbour drink: that puteſt thy bottle to him, and makeſt him drunken alſo, that thou mayſt look on their nakedneſs.* And sure he buys his idle pastime very dear, that takes it with such a woe attending it.

The great Mischiefs of this Sin.

13. I have now gone through the several motives to, and degrees of this sin of Drunkenness, wherein I have been the more particular

cular, becauſe it is a ſin ſo ſtrangely reigning amongſt us: No condition, no age, or ſcarce ſex free from it, to the great diſhonour of God, reproach of Chriſtianity, and ruin not only of our own ſouls hereafter, but even of all our preſent advantages and happineſs in this life; there being no ſin which betrays each ſingle committer to more miſchiefs in his underſtanding, his health, his credit, his eſtate, than this one doth. And we have reaſon to believe this ſin is one of thoſe common crying guilts, which have long lain heavy upon this nation, and pulled down thoſe many ſad judgments we have groaned under. Sunday VIII.

14. Therefore, Chriſtian Reader, let me now intreat, nay, conjure thee, by all that tenderneſs and love thou oughteſt to have to the honour of God, the credit of thy Chriſtian profeſſion, eternal welfare of thine own ſoul, the proſperity of the Church and Nation, whereof thou art a member; nay, by that love, which certainly thou haſt to thy own temporal welfare, to think ſadly of what hath been ſpoken; and then judge, whether there be any pleaſure in this ſin, which can be any tolerable recompence for all thoſe miſchiefs it brings with it. I am confident no man in his wits can think there is; and if there be not, then be aſhamed to be any longer that fool, which ſhall make ſo wretched a bargain, but begin at this inſtant *Exhortation to forſake it.*

Sunday VIII. a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it; and in the fear of God betake thee to a strict temperance, which, when thou hast done, thou wilt find thou hast made not only a gainful, but a pleasant exchange: For there is no man that hath tried both courses, but his own heart will tell him, there is infinitely more present comfort and pleasure in sobriety and temperance, than ever all his drunken revellings afforded him.

The Difficulties of doing so considered.

15. The main difficulty is the first breaking off the custom; and that arises partly from ourselves, partly from others. That from ourselves may be of two sorts; the first is, when, by the habit of drinking, we have brought such false thirsts upon ourselves, that our bodies seem to require it; And this wants nothing but a little patience to overcome. Do but refrain some few days, and it will afterwards grow easy; for the hardness arising only from custom, the breaking off that does the business. If thou say, it is very uneasy to do so, consider, whether if thou hadst some disease which would certainly kill thee, if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear than die. If thou wouldst not, thou art so brutish a sot, that it is in vain to persuade thee: But if thou wouldst, then consider how unreasonable it is for thee not

Seeming Necessity of Drink.

to

to do it in this case also. The habit of Drinking may well pass for a mortal disease, it proves so very often to the body, but will most certainly to the soul; and therefore it is madness to stick at that uneasiness in the cure of this, which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered: For after thou hast a while refrained, it will be perfectly easy to do so still. Sunday VIII.

16. The second difficulty is that of spending the time, which those that have made Drinking their trade and business, know scarce how to dispose of. But the very naming of this difficulty directs to the cure: Get thee some business, somewhat to imploy thy self in, which, as I have already shewed, will be easily found by all sorts of persons; but those meaner, to whom I now write, can sure never want it ready at hand, they being generally such as are to be maintained by their labour; and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time. *Want of Imployment.*

17. There is another sort of difficulty, which I told you arises from others, and that is either from their Persuasions or Reproaches. It is very likely, if thy old companions see *Persuasions and Reproaches of Men.*

Sunday VIII. thee begin to fall off, they will ſet hard to thee, to bring thee back to thy old courſe; they will urge to thee the unkindneſs of forſaking the company of thy friends, the ſadneſs of renouncing all that mirth and jollity, which good fellows (as they call them) enjoy; and if thou canſt not thus be won, they will affright thee with the reproach of the world, and ſo try if they can mock thee out of thy ſobriety.

The Means of reſiſting them. 18. The way to overcome this difficulty, is to foreſee it; therefore, when thou firſt entereſt on thy courſe of Temperance, thou art to make account thou ſhalt meet with theſe (perhaps many other) Temptations; and that thou mayſt make a right judgment whether they be worthy to prevail with thee, take them before-hand and weigh them; conſider whether that falſe kindneſs that is maintained among men by Drinking, be worthy to be compared with that real and everlaſting kindneſs of God, which is loſt by it; whether that fooliſh vain mirth bear any weight with the preſent joys of a good conſcience here, or with thoſe greater of Heaven hereafter. Laſtly, whether the unjuſt reproach of wicked men, the ſhame of the world, be ſo terrible, as the juſt reproof of thine own conſcience at the preſent, and that eternal confuſion of face that ſhall befall all thoſe that go on in this ſin, at the laſt day; weigh all theſe, I ſay, I need not ſay in the balance

Weigh the Advantages with the Hurt.

balance of the ſanctuary, but even in the ſcales of common reaſon; and ſure thou wilt be forced to pronounce, that the motives to Temperance infinitely outweigh thoſe againſt it. When thou haſt thus adviſedly judged, then fix thy reſolution accordingly; and whenever any of theſe temptations come to ſtagger thee, remember thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange for them. And therefore hold faſt thy reſolution, and with indignation reject all motions to the contrary. Sunday VIII.

19. But be ſure thou thus reject them at their very firſt tender, and do not yield in the leaſt degree; for if once thou giveſt ground, thou art loſt; the ſin will by little and little prevail upon thee. Thus we ſee many, who have profeſſed to be reſolved upon great Temperance, yet, for want of this care, have adventured into the company of good fellows: When they have been there, they have at the firſt been over-intreated to take a cup, after that another, till at laſt they have taken their rounds as freely as any of them, and in that flood of Drink drowned all their ſober reſolutions. Therefore, whoever thou art, that doſt really deſire to forſake the ſin, take care to avoid the occaſions and beginnings of it. To which end it will be good openly to declare and own thy pur- *Reject the Temptations at the very Beginning.*

Sunday VIII. poſes of ſobriety, that ſo thou mayſt diſcourage men from aſſaulting thee. But if either thou art aſhamed to own it, or ſeemeſt to be ſo, they will quickly make uſe of that ſhame to bring thee to break it.

The Security of doing ſo. 20. If thou be thus wary to keep thee from the firſt beginnings, thou art then ſure never to be overtaken with this ſin; for it is like the keeping the out-works of a beſieged city, which ſo long as they are ſtoutly defended, there is no danger; but if they be either ſurprized or yielded, the city cannot long hold out. The advice therefore of the Wiſe man is very agreeable to this matter. Eccluſ. xix. 1. *He that deſpiſeth ſmall things ſhall periſh by little and little.* But becauſe, as the Pſalmiſt ſaith, *Pſal.* cxxvii. 1. *Except the Lord keep the city, the watch-man waketh but in vain:* Therefore to this guard of thyſelf add thy moſt earneſt prayers to God, that he will alſo watch over thee, and by the ſtrength of his grace enable thee to reſiſt all temptations to this ſin.

The Efficacy of theſe Means, if not hindred by Love of the Sin. 21. If thou do in the ſincerity of thy heart uſe theſe means, there is no doubt but thou wilt be able to overcome this vice, how long ſoever thou haſt been accuſtomed to it: Therefore, if thou do ſtill remain under the power of it, never excuſe thyſelf by the impoſſibility of the task: but rather accuſe the falſeneſs of thy own heart, that hath ſtill ſuch a Love to this Sin, that thou wilt not ſet roundly to the means of ſubduing it.

22. Per-

Sunday VIII.

22. Perhaps the great commonness of the sin, and thy particular custom of it, may have made it so much thy familiar, thy bosom acquaintance that thou art loth to entertain hard thoughts of it; very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thyself, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of Heaven: But deceive not thyself, for thou mayst as well say there is no Heaven, as that Drunkenness shall not keep thee thence: I am sure the same Word of God, which tells us there is such a place of happiness, tells us also, that Drunkards are of the number of those that shall not inherit it, 1 *Cor.* vi. 10. And again, *Gal.* v. 21. Drunkenness is reckoned among those works of the flesh which they that do *shall not inherit the kingdom of God.* And indeed had not these plain texts, yet mere reason would tell us the same, that that is a place of infinite purity, such as flesh and blood, till it be refined and purified, is not capable of, as the Apostle tells us, 1 *Cor.* xv. 53. and if as we are mere men we are too gross and impure for it, we must sure be more so, when we have changed ourselves into swine, the foulest of beasts; We are then prepared for the Devils to enter into, as they did into the herd, *Matt.* v. 13. and that not only some one or two, but a legion, a troop, and multitude of them. And of this we

That Love makes a Man loth to believe it dangerous,

Sunday VIII. we daily see examples; for where this sin of Drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of Drunkenness prepares a man not only for another of the same sin, but of others; lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to foretel to any, *The falling from one wickedness to another*, *Psal.* lxix. 27. If all this be not enough to affright thee out of this drunken fit, thou mayst still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rouse thee, and then thou wilt by sad experience find what now thou wilt not believe, *That the end of those things* (as the Apostle saith, *Rom.* vi. 21.) *is death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it, they may *fly from the wrath to come.* I have now done with this second part of Temperance, concerning Drinking.

SUNDAY

SUNDAY IX.

Temperance in Sleep: The Rule of it, &c. *Miſchiefs of Sloth, of Recreations*; *Cautions to be obſerved in them: Of Apparel*, &c.

Sect. 1. THE third part of TEMPERANCE concerns SLEEP: And Temperance in that alſo muſt be meaſured by the end for which Sleep was ordained by God, which was only the refreſhing and ſupporting of our frail bodies; which being of ſuch a temper, that continual labour and toil tires and wearies them out, Sleep comes as a medicine to that wearineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours as the duties of religion, or works of our calling require of us. Sleep was intended to make us more profitable, not more idle; as we give reſt to our beaſts, not that we are pleaſed with their doing nothing, but that they may do us the better ſervice. *Sleep.*

2. By this therefore you may judge what is temperate Sleeping; to wit, that which tends to the refreſhing and making us more lively and fit for action; and to that end a moderate degree ſerves beſt. It will be impoſſible to ſet down juſt how many hours is that moderate degree, becauſe, as in eating, ſo in Sleep, ſome conſtitutions require more than *The Rule of Temperance therein.*

Sunday IX. than others: Every man's own experience must in this judge for him: But then let him judge uprightly, and not consult with his sloth in the case; for that will still, with *Solomon*'s sluggard, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep*, Prov. xxiv. 33. but take only so much as he really finds to tend to the end forementioned.

The many Sins that follow the Transgression of it.

3. He that doth not thus limit himself, falls into several sins under this general one of sloth: As first, he wastes his time, that precious talent which was committed to him by God to improve; which he that sleeps away, doth like him in the Gospel, *Matt.* xxv. 18. *hide it in the earth*, when he should be trading with it: And you know what was the doom of that unprofitable servant, *verse* 30. *Cast ye him into outer darkness.* He that gives himself to darkness of Sleep here, shall there have darkness without Sleep, but with *weeping and gnashing of teeth.* Secondly, he injures his body: Immoderate Sleep fills that full of diseases, makes it a very sink of humours, as daily experience shews us. Thirdly, he injures his soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those imployments to which God hath designed them; of all which ill husbandry the poor soul must one day give account. Nay, lastly, he affronts and despises

deſpiſes God himſelf in it by croſſing the very end of his creation, which was to ſerve God in an active obedience: But he that ſleeps away his life, directly thwarts and contradicts that; and when God ſaith, *Man is born to labour*, his practice ſaith the direct contrary, that man is born to reſt. Take heed therefore of giving thyſelf to immoderate ſleep, which is the committing of ſo many ſins in one. Sunday IX.

4. But beſides the ſin of it, it is alſo very hurtful in other reſpects; it is the ſure bane of thy outward eſtate, wherein the ſluggiſh perſon ſhall never thrive, according to that obſervation of the Wiſe man, *Prov.* xxiii. 21. *Drowſineſs ſhall cover a man with rags*; that is, the ſlothful man ſhall want convenient cloathing; nay, indeed it can ſcarce be ſaid that the ſluggard lives. Sleep, you know is a kind of death, and he that gives himſelf up to it, what doth he but die before his time? Therefore, if untimely death be to be looked upon, as a curſe, it muſt needs be a ſtrange folly to chooſe that from our own ſloth which we dread ſo much from God's Hand. *Other Miſchiefs of Sloth.*

5. The fourth part of Temperance concerns RECREATIONS, which are ſometimes neceſſary both to the body and the mind of a man, neither of them being able to endure a conſtant toil, without ſomewhat of refreſhment between; and therefore there is a very lawful uſe of them: But to make it ſo, *Temperance in Recreations.*

Sunday IX. it will be neceſſary to obſerve theſe Cautions.

Cautions to be obſerved in them.

6. Firſt, we muſt take care that the kind of them be lawful, that they be ſuch as have nothing of ſin in them; we muſt not, to recreate ourſelves, do any thing which is diſhonourable to God, or injurious to our neighbour, as they do, who make profane, filthy, or backbiting diſcourſe their recreation. Secondly, we muſt take care that we uſe it with moderation, and to do ſo we muſt firſt be ſure not to ſpend too much time upon it, but remember, that the end of recreation is to fit us for buſineſs, not to be itſelf a buſineſs to us. Secondly, we muſt not be too vehement and earneſt in it, nor ſet our hearts too much upon it; for that will both enſnare us to the uſing too much of it, and it will divert and take off our minds from our more neceſſary imployments, like ſchool-boys, who, after a play-time know not how to ſet themſelves to their books again. Laſtly, we muſt not ſet up to ourſelves any other end of recreations but that lawful one, of giving us moderate refreſhment.

Undue Ends of Sports.

7. As, firſt, we are not to uſe Sports only to paſs away our time, which we ought to ſtudy how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election ſure*, the ſecuring our title to Heaven hereafter, and how uncertain we are what time

time ſhall be allowed us for that purpoſe; it will appear our time is that which, of all other things, we ought moſt induſtriouſly to improve. And therefore, ſure, we have little need to contrive ways of driving that away, which flies ſo faſt of itſelf, and is ſo impoſſible to recover. Let them that can ſpend whole days and nights at cards and dice, and idle paſtimes, conſider this, and withal, whether they ever beſtowed a quarter of that time towards that great buſineſs of their lives, for which all their Time was given them; and then think, what a woeful reckoning they are like to make, when they come at laſt to account for that precious treaſure of their time. Secondly, we muſt not let our covetouſneſs have any thing to do in our recreations; if we play at any game, let the end of doing it be merely to recreate our ſelves, not to win money; and to that purpoſe, be ſure never to play for any conſiderable matter; for if thou do, thou wilt bring thyſelf into two dangers, the one of covetouſneſs, and a greedy deſire of winning; the other of rage and anger at thy ill fortune, if thou happen to loſe: Both which will be apt to draw thee into other ſins beſides themſelves. Covetouſneſs will tempt thee to cheat and cozen in gaming, and anger to ſwearing and curſing, as common experience ſhews us too often. If thou find thyſelf apt to fall into either of theſe in thy gaming, thou muſt either

Sunday IX.

Sunday IX. either take some course to secure thyself against them, or thou must not permit thy self to play at all. For though moderate play be in itself not unlawful, yet if it be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if Christ commands us so strictly to avoid temptations, that if our very eyes or hands offend us (that is, prove snares to us) we must rather part with them, than to be drawn to sin by them, how much rather must we part with any of these unnecessary sports, than run the hazard of offending God by them? He that so plays, lays his soul to stake, which is too great a prize to be played away. Besides he loses all the recreation and sport he pretends to aim at, and, instead of that, sets himself to a greater toil than any of those labours are, he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man, are more real pains than any the most laborious work can be.

Temperance in Apparel. 8. The last part of Temperance is that of APPAREL; which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three; first, the hiding of nakedness: This was the first occasion of Apparel, as you may read, *Gen.* iii. 21, and was the effect of the first sin; and therefore, when we remember the original of clothes, we have so little reason to be proud of them,

Apparel designed for covering of Shame.

that

that, on the contrary, we have cauſe to be humbled and aſhamed, as having loſt that innocency, which was a much greater ornament than any the moſt glorious apparel can be. From this end of clothing we are likewiſe engaged to have our apparel modeſt, ſuch as may anſwer this end of covering our ſhame; and therefore all immodeſt faſhions of apparel, which may either argue the wantonneſs of the wearer, or provoke that of the beholder, are to be avoided. Sunday IX.

9. A ſecond end of apparel is the fencing the body from Cold, thereby to preſerve the health thereof. And this end we muſt likewiſe obſerve in our clothing: We muſt wear ſuch kind of habits, as may keep us in that convenient warmth which is neceſſary to our healths. And this is tranſgreſſed, when, out of the vanity of being in every fantaſtick faſhion, we put ourſelves in ſuch clothing, as either will not defend us from Cold, or is ſome other way ſo uneaſy, that it is rather a hurt than a benefit to our bodies to be ſo clad. This is a moſt ridiculous folly, and yet that which people, that take a pride in their clothes, are uſually guilty of. *Fencing from Cold.*

10. A third end of apparel is the diſtinguiſhing or differencing of perſons; and that, firſt, in reſpect of ſex; ſecondly, in reſpect of qualities. Firſt, clothes are to make a difference of ſex; this hath been obſerved by all nations, the habits of men and women have *Diſtinction of Perſons.*

Sunday IX. always been diverſe. And God himſelf expreſly provided for it among the *Jews*, by commanding, that the man ſhould not wear the apparel of the woman, nor the woman of the man. But then, Secondly, there is alſo a diſtinction of qualities to be obſerved in apparel: God hath placed ſome in a higher condition than others; and in proportion to their condition, it befits their cloathing to be. Gorgeous apparel, our Saviour tell us, *is for kings courts*, Luke vii. 25. Now this end of apparel ſhould alſo be obſerved. Men and women ſhould content themſelves with that ſort of clothing, which agrees to their ſex and condition, not ſtriving to exceed or equal that of a higher rank, nor yet making it matter of envy among thoſe of their own eſtate, vying who ſhall be fineſt. But let every man clothe himſelf in ſuch ſober attire, as befits his place and calling, and not think himſelf diſparaged, if another of his neighbours have better than he.

11. And let all remember, that clothes are things which add no true worth to any; and therefore it is an intolerable vanity, to ſpend any conſiderable part either of their thoughts, time, or wealth upon them, or to value themſelves ever the more for them, or deſpiſe their poor brethren that want them. But if they deſire to adorn themſelves, let it be, as St. *Peter* adviſeth the women of his time, 1 *Pet.* iii. 4. *In the hidden man of the*

* *heart,*

heart, even the ornament of a meek and quiet spirit. Let them clothe themselves as richly as is possible with all Christian virtues, and that is the raiment that will set them out lovely in God's eyes; yea, and in mens too; who, unless they be fools and ideots, will more value thee for being good, than fine. And sure one plain coat thou puttest upon a poor man's back, will better become thee, than twenty rich ones thou shalt put upon thine own. Sunday IX.

12. I have now gone through the several parts of temperance; I shall now, in conclusion, add this general caution, that though in all these particulars I have taken notice only of the one Fault of Excess, yet it is possible there may be one on the other hand: Men may deny their bodies that which they necessarily require to their support and well-being. This is, I believe, a fault not so common as the other; yet we sometimes see some very niggardly persons, that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may fill their bellies, or clothe their backs: And that are so intent upon the world, so moiling and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that have read the former part of this discourse, be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good *Too much sparing a Fault, as well as Excess.*

Sunday IX. Christian, because, he is not intemperate; for whoever is this covetous creature, his abstaining shall not be counted to him as the virtue of temperance; for it is not the love of temperance, but wealth, that makes him refrain; and that is so far from being praiseworthy, that it is that great sin which the Apostle tells us, 1 *Tim.* vi. 10. *is the root of all evil.* Such a man's body will one day rise in judgment against him, for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an idolatry beyond that of offering the children to *Molech*, *Lev.* xx. 3. They offered but their children, but this covetous wretch sacrifices himself to his god Mammon, whilst he often destroys his health, his life, yea, finally his soul too, to save his purse. I have now done with the second head of duty, that to our Selves, contained by the Apostle under the word *soberly.*

SUNDAY

SUNDAY X.

Of Duties to our Neighbour. Of Justice, negative, positive. Of the Sin of Murder, of the Heinousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, &c.

Sect. 1. I Come now to the third part of Duties, those to our NEIGHBOUR, which are by the Apostle summed up in gross in the word *Righteousness*, by which is meant not only bare Justice, but all kind of Charity also; for that is now by the law of Christ become a debt to our Neighbour, and it is a piece of unrighteousness to defraud him of it. I shall therefore build all the particular Duties we owe to our Neighbour, on those two general ones, Justice and Charity. *Duty to our Neighbour.*

2. I begin with JUSTICE, whereof there are two parts, the one negative, the other positive: The negative Justice is to do no wrong or injury to any: The positive Justice is to do right to all; that is, to yield them whatsoever appertains or is due unto them. I shall first speak of the negative Justice, the not injuring or wronging any. Now, because a man is capable of receiving wrong, in several respects, this first part of Justice extends itself into several branches, answer- *Justice.* *Negative.*

Sunday X. able to those capacities of injury. A man may be injured either in his soul, his body, his possessions, or credit: And therefore this duty of negative Justice lays a restraint on us in every of these, that we do no wrong to any man, in respect either of his soul, his body, his possessions, or his credit.

To the Soul 3. First, This Justice ties us to do no hurt to his Soul. And here my first work must be to examine, What harm it is that the Soul can receive? It is, we know, an invisible substance, which we cannot reach with our eye, much less with our swords and weapons; yet, for all that it is capable of being hurt and wounded, and that even to death.

In the natural Sense. 4. Now the Soul may be considered either in a natural or spiritual sense: In the natural it signifies that which we usually call the mind of a man; and this, we all know, may be wounded with grief or sadness, as *Solomon* saith, *Prov.* xv. 13. *By sorrow of heart the spirit is broken.* Therefore whoever doth causelessly afflict or grieve his neighbour, he transgresses this part of Justice, and hurts and wrongs his Soul. This sort of injury malicious and spiteful men are very often guilty of; they will do things, by which themselves reap no good, nay, often much harm, only that they may vex and grieve another. This is a most savage, inhumane humour, thus to take pleasure in the sadness and afflictions of others; and whoever harbours it in his heart may

may truly be ſaid to be poſſeſſed with a Devil; for it is the nature only of thoſe accurſed ſpirits, to delight in the miſeries of men; and till that be caſt out, they are fit only to dwell as the poſſeſſed Perſon did, *Mark* v. 2. *among graves and tombs*, where there are none capable of receiving affliction by them. Sunday X.

5. But the Soul may be conſidered alſo in the ſpiritual ſenſe; and ſo it ſignifies that immortal part of us which muſt live eternally, either in bliſs or woe in another world. And the Soul thus underſtood is capable of two ſorts of harm: Firſt, that of ſin; ſecondly, that of puniſhment. The latter whereof is certainly the conſequent of the former. And therefore, though God be the inflictor of puniſhment, yet ſince it is but the effect of ſin, we may juſtly reckon that he that draws a man to ſin, is likewiſe the betrayer of him to puniſhment, as he that gives a man a mortal wound, is the cauſe of his death: Therefore under the evil of ſin both are contained, ſo that I need ſpeak only of that. *In the ſpiritual.*

6. And ſure there cannot be a higher ſort of wrong, than the bringing this great evil upon the Soul. Sin is the diſeaſe and wound of the Soul, as being the direct contrary to grace, which is the health and ſoundneſs of it: Now this wound we give to every ſoul, whom we do, by any means whatſoever, draw into ſin. *Drawing to Sin the greateſt injury.*

Sunday X. 7. The ways of doing that are divers; I shall mention some of them, whereof though some are more direct than others, yet all tend to the same end. Of the more direct ones, there is, first, the commanding of sin, that is, when a person that hath power over another, shall require him to do something which is unlawful: An example of this we have in *Nebuchadnezzar*'s commanding the worship of the golden image, *Dan.* iii. 4. and his copy is imitated by any parent or master, who shall require of his child or servant to do any unlawful act. Secondly, there is counselling of sin, when men advise and persuade others to any wickedness: Thus *Job*'s wife counselled her husband to curse God, *Job* ii. 9. And *Ahithophel* advised *Absalom* to go in to his father's concubines, 2 *Sam.* xvi. 21. Thirdly, there is enticing and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov.* i. 10. *My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without a cause*, &c. and verse the 13th, you may see what is the bait by which they seek to allure them, *We shall find all precious substance, we shall fill our houses with spoil; cast in thy lot among us, let us all have one purse.* Fourthly, there is assistance in sin; that is, when men aid and help others either in contriving or acting

Direct Means of it.

acting a sin. Thus *Jonadab* help'd *Amnon* in plotting the ravishing of his sister, 2 *Sam.* xiii. All these are direct means of bringing this great evil of sin upon our brethren. Sunday X.

8. There are also others, which tho' they seem more indirect, may yet be as effectual towards that ill end: As first, example in sin; he that sets others an ill pattern, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, than the seeing it used by others; as might be instanced in many sins, to which there is no other temptation, but their being in fashion. Secondly, there is encouragement in sin, when either by approving, or else, at least, by not shewing a dislike, we give others confidence to go on in their wickedness. A third means is by justifying and defending any sinful act of another's; for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. Lastly, the bringing up any reproach upon strict and Christian living, as those do, who have the ways of God in derision: This is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised: This is worse than all the former, not only in respect of the man who is guilty of it (as it is *Indirect.*

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Sunday X. an evidence of the great prophaneneſs of his own heart) but alſo in regard of others, it having a more general ill effect than any of the former can have; it being the betraying men not only to ſome ſingle acts of diſobedience to Chriſt, but even to the caſting off all ſubjection to him. By all theſe means we may draw on ourſelves this great guilt of injuring and wounding the ſouls of our brethren.

Men ought ſadly to conſider whom they have thus injured

9. It would be too long for me to inſtance in all the ſeveral ſins, in which it is uſual for men to enſnare others, as drunkenneſs, uncleanneſs, rebellion, and a multitude more. But it will concern every man, for his own particular, to conſider ſadly, what miſchiefs of this kind he hath done to any, by all, or any of theſe means, and to weigh well the greatneſs of the injury. Men are apt to boaſt of their innocency towards their neighbours, that they have done wrong to no man; but, God knows, many that thus brag, are of all others the moſt injurious perſons. Perhaps they have not maimed his body, nor ſtolen his goods; but alas! the body is but the caſe and cover of a man, and the goods ſome appurtenances to that; it is the ſoul is the man, and that they can wound and pierce without remorſe, and yet with the adultreſs, *Prov.* xxx. 20. ſay, *They have done no wickedneſs*; but glory of their friendly behaviour to thoſe, whom they thus betray to eternal ruin. For whomſoever thou haſt drawn to any

any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self how base a treachery this is: Thou wouldst call him a treacherous villain, that should, while he pretends to embrace a man, secretly stab him: but this of thine is as far beyond that, as the soul is of more value than the body, and Hell worse than death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thyself; it being that against which Christ hath pronounced a woe, *Matt.* xviii. 7. and verse 6. he tells us, that *whoever shall offend* (that is, draw into sin) *any of these little ones, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.* Thou mayst plunge thy poor brother into perdition; but, as it is with wrestlers, he that gives another a fall, commonly falls with him; so thou art like to bear him company to that place of torment. Sunday X.

10. Let therefore thy own and his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbour. Bethink thyself seriously, to whom thou hast been thus cruel, whom thou hast enticed to drinking, advised to rebellion, allured to lust, stirred up to rage, whom thou hast assisted or encouraged in any ill course, or discouraged and disheartned by thy prophane scoffings at piety in general, *Heartily to bewail it.*

or

Sunday X. or at any conſcionable ſtrict walking of his in particular; and then draw up a bill of indictment, accuſe and condemn thy ſelf as a *Cain*, a murderer of thy brother; heartily and deeply bewail all thy guilts of this kind, and reſolve never once more to be a ſtumbling block, as St. *Paul* calls it, *Rom.* xiv. in thy brother's way.

Endeavour to repair it. 11. But this is not all, there muſt be ſome fruits of this repentance brought forth. Now in all ſins of injuſtice, reſtitution is a neceſſary fruit of repentance; and ſo it is here; thou haſt committed an act (perhaps many) of high injuſtice to the ſoul of thy brother; thou haſt robbed it of its innocency, of its title to Heaven; thou muſt now endeavour to reſtore all this to it again, by being more earneſt and induſtrious to win him to repentance, than ever thou wert to draw him to ſin. Uſe now as much art to convince him of the danger, as ever thou didſt to flatter him with the pleaſures of his vice: In a word, countermine thy ſelf, by uſing all thoſe methods and means to recover him, that thou didſt to deſtroy him; and be more diligent and zealous in it; for 'tis neceſſary thou ſhouldſt, both in regard of him and thyſelf. Firſt, in reſpect of him; becauſe there is in man's nature ſo much a greater promptneſs and readineſs to evil, than to good, that there will need much more pains and diligence to inſtil the one into him, than the other: Beſides,

sides, the man is supposed to be already accustomed to the contrary, which will add much to the difficulty of the work. Then, in respect of thyself; if thou be a true penitent, thou wilt think thyself obliged, as St. *Paul* did, *to labour more abundantly*; and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou shouldst not pursue it with more earnestness, than while thou wert an agent of Satan's; besides, the remembrance that thou wert a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it. So much for the first part of Negative Justice, in respect of the souls of our brethren. Sunday X.

12. The second concerns the Bodies; and to those also this Justice binds thee to do no wrong nor violence. Now of wrongs to the Body there may be several degrees, the highest of them is killing, taking away the Life; this is forbid in the very letter of the Sixth Commandment, *Thou shalt do no Murder*. *Negative Justice to the Body.* *In respect of the Life.*

13. Murder may be committed either by open violence, when a man either by sword, or any other instrument, takes away another's Life, immediately and directly; or it may be done secretly and treacherously, as *David* murdered *Uriah*, not with his own sword, but with the sword of the children of *Ammon*, 2 *Sam.* xi. 17. and *Jezebel Naboth*, by a false accusation, 1 *Kings* xxi. 13. And so di- *Several Ways of being guilty of Murder.*

vers

Sunday X. vers have committed this sin of murder by poison, false witness, or some such concealed ways. The former is commonly the effect of a sudden rage, the latter have several originals; sometimes it proceeds from some old malice fixed in the heart towards the person, sometimes from some covetous or ambitious desires; such an one stands in a man's way to his profit or preferment, and therefore he must be removed: And sometimes again it is to cover shame, as in the case of strumpets, that murder their infants, that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our persuasions and enticements we draw a man to do that, which tends to the shortning of his life, and is apparent to do so. He that makes his neighbour drunk, if by that drunkenness the man comes to any mortal hurt, which he would have escaped, if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess can quit himself of his murder in the eyes of God, though human laws touch him not. I wish those, who make it their business to draw in customers to that trade of debauchery, would consider it. There is yet another way of bringing this guilt upon ourselves, and that is by inciting and

and ſtirring up others to it, or to that degree of anger and revenge, which produces it. And he that ſets two perſons at variance, or ſeeing them already ſo, blows the coals, if murder enſue, he certainly hath his ſhare in the guilt; which is a conſideration that ought to affright all from having any thing to do in the kindling or encreaſing of contention. Sunday X.

14. Now for the heinouſneſs of this Sin of murder, I ſuppoſe none can be ignorant, that it is of the deepeſt dye, a moſt loud crying Sin. This we may ſee in the firſt act of this kind that ever was committed, *Abel's* blood cryeth from the earth, as God tells *Cain*, *Gen.* iv. 10. Yea, the guilt of this Sin is ſuch, that it leaves a ſtain even upon the land where it is committed, ſuch as is not to be waſhed out but by the blood of the murderer, as appears *Deut.* xix. 12, 13. The land cannot be purged of blood, but by the blood of him that ſhed it: And therefore though in other Caſes the flying to the altar ſecured a man, yet in this of wilful murder no ſuch refuge was allowed, but ſuch an one was to be taken even thence, and delivered up to juſtice, *Exod.* xxi. 14. *Thou ſhalt take him from my altar, that he may die.* And it is yet farther obſervable, that the only two precepts, which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this Sin; that of not eating blood, *Gen.* ix. 4. being a ceremony, to beget in men *The heinouſneſs of the Sin.*

Sunday X. men a greater horror of this sin of murder, and so intended for the preventing of it. The other was for the punishment of it, *Gen.* ix. 6. *He that sheddeth man's blood, by man shall his blood be shed:* And the reason of this strictness is added in the next words, *For in the image of God made he man*; where you see that this sin is not only an injury to our brother, but even the highest contempt and despite towards God himself; for it is the defacing of his image, which he hath stamped upon man. Nay, yet farther, it is the usurping of God's proper right and authority: For it is God alone that hath a right to dispose of the life of man; it was he alone that gave it, and it is he alone that hath power to take it away: But he that murders a man, does, as it were, wrest this power out of God's hand, which is the highest pitch of rebellious presumption.

The great Punishment attending it.

15. And as the sin is great, so likewise is the punishment; we see it frequently very great and remarkable, even in this world (besides those most fearful effects of it in the next) blood not only cries, but it cries for vengeance; and the great God of recompences, as he stiles himself, will not fail to hear it: Very many examples the Scripture gives us of this: *Ahab* and *Jezebel*, that murder'd innocent *Naboth*, for greediness of his vineyard, were themselves slain; and the dogs licked their blood in the place where they had

had ſhed his, as you may read in that ſtory: ſo *Abſalom*, that ſlew his brother *Amnon*, after he had committed that ſin, fell into another, that of rebellion againſt his king and father, and in it miſerably periſhed. *Rechab* and *Baanah*, that ſlew *Iſhboſheth*, were themſelves put to death, and that by the very perſon they thought to endear by it. Many more inſtances might be given of this out of the ſacred ſtory, and many alſo out of human, there having been no age but hath yielded multitudes of examples of this kind, ſo that every man may furniſh himſelf out of the obſervations of his own time. Sunday X.

16. And it is worth our notice, what ſtrange and even miraculous means it hath often pleaſed God to uſe for the diſcovery of this ſin; the very brute creatures have often been made inſtruments of it: nay, often the extreme horror of a man's own conſcience hath made him betray himſelf: So that it is not any cloſeneſs a man uſes in the acting of this ſin, that can ſecure him from the vengeance of it; for he can never ſhut out his own conſcience, that will, in ſpite of him, be privy to the fact, and that very often proves the means of diſcovering it to the world; or if it ſhould not do that, yet it will ſure act revenge on him, it will be ſuch a hell within him, as will be worſe than death: This we have ſeen in many, who after the commiſſion of this ſin, have never been able to enjoy a *The ſtrange Diſcoveries of it.*

Sunday X. minute's rest; but have had that intolerable anguish of mind, that they have chosen to be their own murderers, rather than live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness: For if, as our Saviour tells us, *Matt.* v. 22. Hell-fire be the portion of him that shall but call his brother fool, what degree of those burnings can we think proportionable to this so much greater an injury?

We must Watch diligently against all approaches of this Sin.

17. The consideration of all this ought to possess us with the greatest horror and abomination of this sin, and to make us extreamly watchful of ourselves that we never fall into it, and to that end to prevent all those occasions, which may insensibly draw us into this pit. I mentioned at first several things which are wont to be originals of it, and at those we must begin, if we will surely guard ourselves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage; for if thou permittest thy self to that, thou canst have no security against the other; anger being a madness that suffers us not to consider, or know what we do, when it has once possessed us. Therefore, when thou findest thyself begin to be inflamed, think betimes whither this may lead thee, if thou lettest loose to it, and immediately put the bridle upon this head-

strong

ſtrong Paſſion; ſo again, if thou wilt be ſure thy Malice ſhall not draw thee to it, be ſure never to harbour one malicious thought in thy heart; for if it once ſettle there, it will gather ſuch ſtrength, that within a while thou wilt be perfectly under the power of it, ſo that it may lead thee even to this horrible ſin at its pleaſure; be therefore careful at the very firſt approach of this treacherous gueſt, to ſhut the doors againſt it, never to let it enter thy mind: So alſo, if thou wilt be ſure thy covetouſneſs, thy ambition, thy luſt, or any other ſinful deſire, ſhall not betray thee to it, be ſure thou never permit any of them to bear any ſway with thee; for if they get the dominion, as they will ſoon do, if they be once entertained in the heart, they will be paſt thy controul, and hurry thee to this or any other ſin that may ſerve their ends. In like manner, if thou wouldſt not be guilty of any of the mortal effects of thy neighbour's drunkenneſs, be ſure not to entice him to it, nor accompany him at it; and to that purpoſe, do not allow thyſelf in the ſame practice; for if thou do, thou wilt be labouring to get company at it. Laſtly, if thou wilt not be guilty of the murder committed by another, take heed thou never give any encouragement to it, or contribute any thing to that hatred, or contention, that may be the cauſe of it. For when thou haſt either kindled or blowed the fire; what knoweſt thou whom Sunday X.

Sunday X. it may consume? Bring always as much water as thou canst, to quench, but never bring one drop of oil to increase the flame. The like may be said of all other occasions of this sin, not here mentioned; and this careful preserving ourselves from these is the only sure way to keep us from this sin: Therefore, as ever thou wouldst keep thyself innocent from the great offence, guard thee warily from all such inlets, those steps and approaches towards it.

Maiming a great Injury.

18. But although murder be the greatest, yet it is not the only injury that may be done to the body of our neighbour; there are others which are also of a very high nature: The next in degree to this is Maiming him, depriving him of any Member, or at least of the use of it; and this is a very great wrong and mischief to him, as we may discern by the judgment of God himself, in the case of the bond-servant, who should by his master's means lose a member, *Exod.* xxi. 26. the freedom of his whole life was thought but a reasonable recompence for it: *He shall let him go free*, saith the text, *for his eye*; nay, though it were a less considerable part, if it were but a tooth, which of all others may be lost with the least damage, yet the same amends was to be made him, *ver.* 27.

That which every Man dreads for himself.

19. But we need no other way of measuring this injury, than the judgment of every man in his own case: How much does every man

man dread the loſs of a limb? ſo that if he be, by any accident or diſeaſe, in danger of it, he thinks no pains or coſt too much to preſerve it. And then, how great an injuſtice, how contrary to that great rule *of doing as we would be done to*, is it for a man to do that to another, which he ſo unwilling ſuffers himſelf? Sunday X.

But if the perſon be poor, one that muſt labour for his living, the injury is yet greater, it is ſuch as may, in effect, amount to the former ſin of murder; for as the Wiſe man ſays, *Eccluſ.* xxxiv. 21. *The poor man's bread is his life: and he that deprives him thereof is a blood-ſhedder.* And therefore he that deprives him of the means of getting his bread, by diſabling him from labour, is ſurely no leſs guilty. In the law it was permitted to every man that hath ſuſtained ſuch a damage by his neighbour, to require the magiſtate to inflict the like on him, *eye for eye, tooth for tooth*, as it is *Exod.* xxi. 24. *Yet worſe if the man be poor.*

20. And though unprofitable revenge be not now allowed to us Chriſtians, yet ſure it is the part of every one, who hath done this injury, to make what Satisfaction lies in his power; 'tis true he cannot reſtore a limb again (which, by the way, ſhould make men wary, how they do thoſe miſchiefs which it is ſo impoſſible for them to repair) but yet he may ſatisfy for ſome of the ill effects of that loſs. If that have brought the man to want *Neceſſity of making what Satisfaction we can.*

Sunday X. and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labour; for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* speaks, much more must we be so to them, whom ourselves have made blind and lame. Therefore, whoever hath done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it; if he do not, every new suffering that the poor man's wants bring upon him, becomes a new charge and accusation against him, at the Tribunal of the Just Judge.

Wounds and Stripes injuries also.

21. There are yet other degrees of injury to the body of our neighbour. I shall mention only two more, Wounds and Stripes: A man may wound another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of Stripes: Both of which however are very painful at the present, nay, perhaps, very long after: And pain of all temporary evils, is to be accounted the greatest; for it is not only an evil in itself, but it is such an one, that permits us not, whilst we are under it, to enjoy any other good; a man in pain having no taste of any the greatest delights: If any man despise these as light injuries, let him again ask himself, how he would like it, to have his own body slashed or bruised,

bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume there is no man would willingly undergo this from another, and why then ſhouldſt thou offer it to him? Sunday X.

22. The truth is, this ſtrange Cruelty to others is the effect of a great Pride and haughtineſs of heart; we look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear blows from us, when in the mean time we are ſo tender of ourſelves, that we cannot hear the leaſt word of diſparagement, but we are all on a flame. The provocations to theſe injuries are commonly ſo ſlight, that did not this inward pride diſpoſe us to ſuch an angrineſs of humour, that we take fire at every thing, it were impoſſible we ſhould be moved by them. Nay, ſome are advanced to ſuch a wantonneſs of Cruelty, that without any provocation at all, in cool blood, as they ſay, they can thus wrong their poor brethren, and make it part of their paſtime and recreation to cauſe pain to others. Thus ſome tyrannous humours take ſuch a pleaſure in tormenting thoſe under their power, that they are glad when they can but find a pretence to puniſh them, and then do it without all moderation: And others will ſet men together by the ears, only that they may have the ſport of ſeeing the ſcuffle; like the old *This Cruelty to others the effect of Pride.*

Sunday X. *Romans*, that made it one of their publick ſports to ſee men kill one another; and ſure, we have as little Chriſtianity as they, if we can take delight in ſuch ſpectacles.

23. This ſavageneſs and cruelty of mind is ſo unbecoming the nature of a man, that he is not allow'd to uſe it even to his beaſt; how intolerable is it then towards thoſe that are of the ſame nature, and, which is more, are heirs of the ſame eternal hopes with us? They that ſhall thus tranſgreſs againſt their neighbours in any of the foregoing particulars, or whatever elſe is hurtful to the body, are unjuſt perſons, want even this loweſt ſort of juſtice, the negative, to their neighbours, in reſpect of their bodies.

24. Neither can any man excuſe himſelf by ſaying, what he has done was only in return of ſome injury offered him by the other; For ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet cannot he be his own revenger, without injury to that man, who is not, by being thine enemy, become thy vaſſal or ſlave, to do with him what thou liſt; thou haſt never the more right of dominion over him, becauſe he hath done thee wrong; and therefore, if thou hadſt no power over his body before, 'tis certain thou haſt none now; and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but unjuſt in every act of violence thou doſt to him. Nay, this injuſtice

injuſtice aſcends higher, even to God himſelf, who hath reſerved vengeance as his own peculiar right; *Vengeance is mine, I will repay, ſaith the Lord*, Rom. xii. 19. And then he that will act revenge for himſelf, what does he but encroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were, out of his hand, as if he knew better how to wield it? Which is at once a robbery and contempt of the divine Majeſty. Sunday XI.

SUNDAY XI.

Of Juſtice about the Poſſeſſions of our Neighbour: Againſt injuring him, as concerning his Wife, his Goods. Of Oppreſſion, Theft. Of paying of Debts, &c.

Sect. 1. THE third part of negative Juſtice concerns the Poſſeſſions of our neighbour: What I mean by Poſſeſſions, I cannot better explain, than by referring you to the Tenth Commandment, the end of which is to bridle all covetous appetites and deſires towards the Poſſeſſions of our neighbour. There we find reckoned up not only his houſe, ſervants, and cattle, which may all paſs under the one general name of his goods or riches, but particularly his wife, as a principal part of his Poſſeſſions: and *His Poſſeſſions.*

Sunday XI. and therefore, when we consider this duty of negative Justice, in respect of the possessions of our neighbour, we must apply it to both, his Wife as well as his goods.

His Wife. 2. The especial and peculiar right that every man hath in his wife, is so well known, that it were vain to say any thing in proof of it; the great impatience that every Husband hath to have this right of his invaded, shews that it is sufficiently understood in the world; and therefore none that does this injury to another can be ignorant of the greatness of it. The corrupting of a man's Wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

The enticing a man's Wife the greatest injustice.

3. Indeed, there is in this one a heap of the greatest Injustices together; some towards the Woman, and some towards the Man; Towards the Woman, there are the greatest imaginable: It is that Injustice to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocency, and setting her in a course of the horridest wickedness (no less than lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world, the robbing her of her credit, making her abhorred and despised, and her very name a reproach among

To the Woman.

all

all men; and besides, it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between Man and Wife, instead whereof this brings in a loathing and abhorring of each other, from whence flow multitudes of mischiefs, too many to rehearse; in all which the man hath his share also. Sunday XI.

4. But, besides those, there are to him many and high injustices; for it is, first, the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath such an incommunicable right, that himself cannot, if he would, make it over to any other; and therefore sure it cannot, without the utmost injustice be torn from him by any. Nor is this all, but it is farther the ingulfing him (if ever he come to discern it) in that most tormenting passion of jealousy, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being, as *Solomon* says, *Prov.* vi. 34. *The rage of a man.* It is yet farther, the bringing upon him all that scorn and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most insufferable part of the wrong; and though it be true, that it is very unjust he should fall under reproach, only because he is injured, yet unless the world could be new moulded, it will *To the man.*

certainly

Sunday XI. certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery, in the usual sense of the word; for, perhaps, it may be the thrusting in the child of the adulterer into his family, to share both in the maintenance and portions of his own children: And this is an arrant theft: First, in respect of the man, who surely intends not the providing for another man's child; and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore, whosoever hath this circumstance of the sin to repent of, cannot do it effectually, without restoring to the family as much as he hath by this means robbed it of.

The most irreparable 5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that for which a man can never make reparations; for, unless it be in the circumstance before mentioned, there is no part of this sin wherein that can be done; to this purpose, 'tis observable in the Jewish law, that the thief was appointed to restore four-fold, and that freed him; but the adulterer, having no possibility of making any restitution, any satisfaction, he must pay his life for his offence, *Lev.* xx. 10. And though now a-days adulterers speed better, live many days to renew their guilt, and, perhaps, to laugh at those whom they have thus

thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not: If by God's grace they do come to repentance, they will then find this to be no cheap sin; many anguishes of soul, terrors, and perplexities of conscience, groans, and tears it must cost them. And indeed, were a man's whole life spent in these penitential exercises, it were little enough to wipe off the guilt of any one single act of this kind? What overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washed away with a single act of repentance; no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin (and that with such painful pursuits as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear? But then, if he do not repent, infinitely dearer: It loses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings. For how closely soever he hath

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Sunday XI. hath acted this sin, be it so that he may have said with the adulterer, in *Job* xxiv. 15. *No eye seeth me*; yet it is sure he could not, in the greatest Obscurity, shelter himself from God's sight, with whom *the darkness is no darkness*, Psal. cxxxix. 12. And he it is, who hath expressly threatned to judge this sort of offenders, *Heb.* xiii. 4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may so seasonably and so throughly judge themselves, that they may prevent that severe and dreadful judgment of his.

His Goods. 6. The second thing to which this negative justice to our neighbour's possessions reacheth, is his Goods; under which general word is contained all those several sorts of things, as house, land, cattle, money, and the like, in which he hath a right and property: These we are, by the rule of this justice, to suffer him to enjoy, without seeking either to work him damage in any of them, or to get any of them to ourselves: I make a difference between these two, because there may be two several grounds or motives of this Injustice; the one Malice, the other Covetousness.

Malicious Injustice. 7. The malicious Man desires to work his neighbour's mischief, though he get nothing by it himself: It is frequently seen that men will make havook and spoil of the Goods of one to whom they bear a grudge, though they never design to get any thing to themselves

ſelves by it, but only the pleaſure of doing a ſpite to the other. This is a moſt helliſh humour, directly anſwerable to that of the Devil, who beſtows all his pains and induſtry, not to bring in any good to himſelf, but only to ruin and undo others: And how contrary it is to all Rules of Juſtice, you may ſee by the Precept given by God to the *Jews* concerning the Goods of an enemy; where they were ſo far from being allow'd a liberty of ſpoil and deſtruction, that they are expreſly bound to prevent it, *Exod.* xxiii. 4, 5. *If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again: If thou ſee the aſs of him that hateth thee lying under his burden, and wouldſt forbear to help him, thou ſhalt ſurely help with him*; Where you ſee it is a debt we owe to our very enemies, to prevent that loſs and damage, which by any accident he is in danger of, and that even with ſome labour and pains to our ſelves. How horrible an injuſtice is it then, purpoſely to bring that loſs and damage on him? Whoever is guilty of this, let him never excuſe himſelf, by ſaying he hath not enriched himſelf by the ſpoil of his neighbour, that he hath nothing of it cleaves to his finger; for ſure this malicious injuſtice is no leſs a fault than the covetous one: Nay, I ſuppoſe, in reſpect of the principle and cauſe from which it flows, it may be greater; this hatred of another being worſe than the immoderate

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Sunday XI. derate love of ourſelves; whoever hath thus miſchiefed his neighbour, he is as much bound to repair the injury, to make ſatisfaction for the loſs, as if he had enriched himſelf by it.

Covetous Injuſtice. 8. But, on the other ſide, let not the covetous defrauder therefore judge his ſin light, becauſe there is another that in ſome one reſpect outweighs it, for, perhaps, in others, his may caſt the ſcales; certainly it does in this one, that he that is unjuſt for greedineſs of gain, is like to multiply more acts of this ſin, than he that is ſo out of Malice; for it is impoſſible any man ſhould have ſo many objects of his malice, as he may have of his covetouſneſs: There is no man at ſo general a defiance with all mankind, that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable. But I ſhall no longer ſtand upon this compariſon, it is ſure they are both great and crying ſins, and that is ground enough of abhorring each. Let us deſcend now to the ſeveral branches of this ſort of covetous Injuſtice; it is true, they may all bear the name of robbery, or theft, for in effect they are all ſo; yet, for method's ſake, it will not be amiſs to diſtinguiſh them into theſe three; Oppreſſion, Theft, and Deceit.

Oppreſſion. 9. By Oppreſſion I mean that open and bare-faced robbery of ſeizing upon the poſſeſſions of others, and owning and avowing the

the doing ſo. For the doing of this there are ſeveral inſtruments; as firſt, that of power, by which many nations and princes have been turned out of their Rights, and many private Men out of their eſtates. Sometimes again law is made the inſtrument of it; he that covets his neighbour's lands or goods, pretends a claim to them, and then by corrupting of juſtice by bribes and gifts, or elſe over-ruling it by greatneſs and authority, gets judgment on his ſide: This is a high oppreſſion, and of the worſt ſort, thus to make the law, which was intended for the protection and defence of mens rights, to be the means of over-throwing them; and it is a very heavy guilt that lies both on him that procures, and on him that pronounces ſuch a ſentence; yea, and on the lawyer too, that pleads ſuch a cauſe; for by ſo doing he aſſiſts in the oppreſſion. Sometimes again the very neceſſities of the oppreſſed are the means of his oppreſſion: Thus it is in the caſe of extortion and griping uſury; a Man is in extreme want of money, and this gives opportunity to the extortioner to wreſt unconſcionably from him; to which the poor man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with exacting landlords, who when their poor tenants know not how to provide themſelves elſewhere, rack and ſcrew them beyond the worth of the thing. All theſe, and many the Sunday XI.

Sunday XI. like, are but several ways of acting this one sin of Oppression, which becomes yet the more heinous, by how much the more helpless the person is that is thus oppressed: Therefore the oppression of the Widow and Fatherless is in Scripture mentioned as the height of this sin.

God's Vengeance against it. 10. It is indeed a most crying guilt, and that against which God hath threatned his heavy vengeance, as we read in divers texts of Scripture; thus it is, *Ezek.* xviii. 12. *He that hath oppressed the poor*, and *hath spoiled by violence, he shall surely die, his blood shall be upon him*; and the same sentence is repeated against him, *ver.* 18. Indeed God hath so peculiarly taken upon him the protection of the poor and oppressed, that he is engaged, as it were in honour to be their avenger; and accordingly, *Psal.* xii. we see God solemnly declares his resolution of appearing for them, *ver.* 5. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him.* The advice therefore of *Solomon* is excellent, *Prov.* xxii. 22. *Rob not the poor, because he is poor; neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoiled them:* They are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

11. The

11. The second sort of this injustice is Theft: And of that also there are two kinds; the one, the with-holding what we should pay; and the other, taking from our neighbour what is already in his possession. *Sunday XI. Theft.*

12. Of the first sort is the not paying of debts, whether such as we have borrowed, or such as by our own voluntary promise are become our debts; for they are equally due to him that can lay either of these claims to them; and therefore the with-holding of either of them is a Theft, a keeping from my neighbour that which is his: Yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatever else) and so make him worse than I found him. This is a very great, and very common injustice. Men can now a-days with as great confidence deny him that asks a debt, as they do him that asks an alms; nay, many times 'tis made matter of quarrel for a man to demand his own: Besides, the many attendances the creditor is put to in pursuit of it, are a yet further injury to him, by wasting his time, and taking him off from other business; and so he is made a loser that way too. This is so great injustice, that I see not how a man can look upon any thing he possesses as his own right, whilst he thus denies another his. It is the duty of every man in debt, rather to strip himself of all, and cast himself again *Not paying what we borrow.*

Sunday XI. paked upon God's providence, than thus to feather his neſt with the ſpoils of his neighbours. And ſurely it would prove the more thriving courſe, not only in reſpect of the bleſſing which may be expected upon juſtice, compared with the curſe that attends the contrary, but even in worldly prudence alſo: For he that defers paying of debts, will at laſt be forced to it by law, and that upon much worſe terms than he might have done it voluntarily, with a greater charge, and with ſuch a loſs of his credit, that afterward, in his greateſt neceſſities, he will not know where to borrow. But the ſure way for a Man to ſecure himſelf from the guilt of this injuſtice, is never to borrow more than he knows he hath means to repay, unleſs it be of one, who knowing his diſability, is willing to run the hazard. Otherwiſe he commits this ſin at the very time of borrowing; for he takes that from his neighbour, upon promiſe of paying, which he knows he is never likely to reſtore to him, which is a flat robbery.

What we are bound for.

The ſame juſtice which ties Men to pay their own debts, ties alſo every ſurety to pay thoſe debts of others for which he ſtands bound, in caſe the principal either cannot, or will not; for by being bound he hath made it his own debt, and muſt in all juſtice anſwer it to the creditor, who, it is preſumed, was drawn to lend on confidence of his ſecurity, and therefore is directly cheated and betrayed by him,

him, if he ſee him not ſatisfied. If it be thought hard, that a man ſhould pay for that which he never received benefit by, I ſhall yield it, ſo far as to be juſt matter of warineſs to every Man, how he enter into ſuch engagements; but it can never be made an excuſe for the breaking them. Sunday XI.

As for the other ſort of debt, that which is brought upon a Man by his own voluntary promiſe, that alſo cannot, without great injuſtice, be with-holden; for it is now the Man's right, and then 'tis no matter by what means it came to be ſo. Therefore we ſee *David* makes it part of the deſcription of a juſt man, *Pſal.* xv. 4. that he keeps his promiſes; yea, *though they were made to his own diſadvantage*: And ſurely, he is utterly unfit to aſcend to that *holy hill* there ſpoken of, either as that ſignifies the Church here, or Heaven hereafter, that does not punctually obſerve this part of juſtice. To this ſort of debt may be reduced the wages of the ſervant, the hire of the labourer: And the with-holding of theſe is a great ſin; and the complaints of thoſe that are thus injured aſcend up to God; *Behold* (ſaith St. *James*, ch. v. 4.) *the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, cryeth: And the cries of them which have reaped, are entred into the ears of the Lord of Sabaoth.* And *Deut.* xxiv 14, 15. we find a ſtrict command in this matter, *Thou ſhalt* *What we have promiſed.*

Sunday XII. *not oppress an hired servant that is poor and needy. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamorous sins, which will not cease crying, till it bring down God's vengeance; and therefore, though thou hast no justice to thy poor brother, yet have at least so much mercy to thy self, as not to pull down judgments on thee by thus wronging him.

SUNDAY XII.

Of Theft: Stealing; of Deceit in Trust, in Traffick; of Restitution, &c.

Stealing the Goods of our Neighbour.

Sect. 1. THE second part of Theft is the taking from our Neighbour that which is already in his possession: And this may be done either more violently and openly, or else more closely and slily; the first is the manner of those that rob on the way, or plunder houses, where by force they take the Goods of their Neighbour; the other is the way of the pilfering Thief, that takes away a man's Goods unknown to him: I shall not dispute which of these is the worst, 'tis enough that they are both such acts of injustice,

juſtice, as make men odious to God, unfit for human ſociety, and betray the Actors to the greateſt miſchiefs, even in this world, death itſelf being by law appointed the reward of it: And there are few that follow this trade long, but at laſt meet with that fruit of it. I am ſure, 'tis madneſs for any to believe he ſhall always ſteal ſecurely; for he is to contend with the induſtry of all thoſe, whom he ſhall thus injure, whoſe loſſes will quicken their wits for the finding him out; and, which is infinitely more, he is to ſtruggle with the juſtice of God, which doth uſually purſue ſuch men to deſtruction, even in this world; witneſs the many ſtrange diſcoveries that have been made of the craftieſt thieves. But however, if he were ſecure from the vengeance here, I am ſure nothing but repentance and reformation can ſecure him from the vengeance of it hereafter. And now when theſe dangers are weighed, 'twill ſure appear, that the thief makes a pitiful bargain; he ſteals his neighbour's money or cattle, and in exchange for it he muſt pay his life, or his ſoul, perhaps both: And if *the whole world be too mean a Price for a ſoul*, as he tells us, *Mark* viii. 36. who beſt knew the value of them, having himſelf bought them; what a ſtrange madneſs is it, to barter them away for every petty trifle, as many do, who have got ſuch a habit of Stealing, that not the meaneſt, worthleſs thing can Sunday XII.

Sunday XII. escape their fingers? Under this head of Theft may be ranked the receivers of stolen goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft) are guilty of, when they can, by it, buy the thing a little cheaper than the common rate. And here also comes in the concealing of any goods a man finds of his neighbour's, which whosoever restores not, if he know or can learn out the owner, is no better than a thief; for he with-holds from his neighbour that which properly belongs to him? And sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of law, than in this he is.

Deceit. The third part of injustice is Deceit; and in that there may be as many acts as there are occasions of intercourse and dealing between man and man.

In Trust. 2. It were impossible to name them all, but I think they will be contained under these two general deceits, in matters of trust, and in matters of traffick or bargaining: Unless it be that of *gaming*, which therefore here, by the way, I must tell you, is as much a fraud and deceit as any of the rest.

3. He that deceives a man in any Trust that is committed to him, is guilty of a great injustice; and that the most treacherous sort of

of one; it is the joining of two great ſins in one, defrauding, and promiſe-breaking; for in all Truſts there is a promiſe implied, if not expreſſed; for the very accepting of the Truſt contains under it a promiſe of fidelity. Theſe Truſts are broken ſometimes to the living, ſometimes to the dead; to the living there are many ways of doing it, according to the ſeveral kinds of the Truſt; ſometimes a Truſt is more general, like that of *Potiphar* to *Joſeph*, *Gen.* xxxix. 4. a man commits to another all that he hath; and thus guardians of children, and ſometimes ſtewards, are intruſted; ſometimes again it is more limited and reſtrained to ſome one ſpecial thing: A man entruſts another to bargain or deal for him in ſuch a particular, or he puts ſome one thing into his hands, to manage and diſpoſe: Thus among ſervants, 'tis uſual for one to be intruſted with one part of the maſter's goods, and another with another part of them. Now in all theſe, and the like caſes, whoſoever acts not for him that intruſts him, with the ſame faithfulneſs that he would for himſelf, but ſhall either careleſly loſe, or prodigally imbezzle the things committed to him, or elſe convert them to his own uſe, he is guilty of this great ſin of betraying a Truſt to the living. In like manner, he that being intruſted with the execution of a dead man's teſtament, acts not according to the known intention of the dead man, but enriches himſelf

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Sunday XII. self by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy and redress, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have such a horror, that he must be a very hardned thief that can attempt it. But either of these frauds are made yet more heinous, when either God or the poor are immediately concerned in it; that is, when any thing is committed to a man, for the uses either of piety or charity: This adds sacrilege to both the fraud and the treachery, and so gives him title to all those curses that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain than *Gehazi*, 2 Kings v. 27. who *by getting the raiment of* Naaman *got his leprosy too.*

In Traffick. 4. The second sort of fraud is in matters of Traffick and Bargain, wherein there may be deceit both in the seller and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in over-rating it.

The Seller's concealing the Faults of his Ware. 5. The ways of concealing its Faults are ordinarily these; either first, by denying that it hath any such Fault, nay, perhaps, commending it for the direct contrary quality; and this is down right lying, and so adds that sin

ſin to the other; and if that lye be confirmed by an oath, as it is too uſually, then the yet greater guilt of perjury comes in alſo; and then what a heap of ſins is here gathered together? abundantly enough to ſink a poor ſoul to deſtruction, and all this only to skrew a little more money out of his neighbour's pocket, and that ſometimes ſo very little, that 'tis a miracle that any man that thinks he has a ſoul, can ſet it at ſo miſerable and contemptible a price. A ſecond means of concealing is by uſing ſome art to the thing, to make it look fair, and to hide the faults of it; and this is acting a lye, tho' it be not ſpeaking one, which amounts to the ſame thing, and has ſurely in this caſe as much of the intention of cheating and defrauding, as the moſt impudent forſwearing can have. A third means is the picking out ignorant chapmen: This is, I believe, an art too well known among Tradeſmen, who will not bring out their faulty wares to men of skill, but keep them to put off to ſuch, whoſe unskilfulneſs may make them paſſable with them. And this is ſtill the ſame deceit with the former; for it all tends to the ſame end, the cozening and defrauding of the chapman; and then it is not much odds, whether I make uſe of my own art, or his weakneſs, for the purpoſe. This is certain, he that will do juſtly, muſt let his chapman know what he buys; and if his own skill enable him not to judge (nay, Sunday XII.

Sunday XII. (nay, if he do not actually find out the fault) thou art bound to tell it him; otherwise thou makest him pay for somewhat which is not there, he presuming there is that good quality in it, which thou knowest is not: And therefore thou mayst as honestly take his money for some goods of another man's, which thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of concealment may be referred that deceit of false weights and measures: For that is the concealing from the Buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, Prov. xi. 1. with this note upon it, That *it is an abomination to the Lord.*

His Over-rating it.

6. The second part of fraud in the seller lies in over-rating the commodity: Though he have not disguised or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the Buyer. I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains which all tradesmen are presumed to be allowed in the sale. Whatever is beyond this must, in all likelihood, be fetched in by some of these ways; as, first, by taking advantage of the Buyer's ignorance in the value of

of the thing, which is the same with doing it in the goodness, which hath already been shewed to be a deceit: Or, secondly, by taking advantage of his necessity: Thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the dice upon him. But this is that very sin of extortion and oppression spoken of before; for it is sure nothing can justly raise the price of any thing, but either its becoming dearer to thee, or its being some way better in itself: But the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou sellest him, stand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher, is to change the way of trading, and sell even the wants and necessities of thy neighbour, which surely is a very unlawful vocation: Or, thirdly, it may be by taking advantage of the indiscretion of the chapman. A man perhaps earnestly fancies such a thing, and then suffers that fansy so to over-rule his reason, that he resolves to have it upon any terms. If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase: It is sure his fancy adds nothing to the real value, no more than his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly

Sunday XII. justly in the business of selling, must not catch at all advantages, which the temper of his chapman may give; but consider soberly what the thing is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

Fraud in the Buyer.

7. On the buyer's part there are not ordinarily so many opportunities of fraud: Yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the Buyer to make gain by his ignorance, as in the other case it was for the Seller: But that which often falls out is the case of necessity, which may as probably fall on the Seller's side, as the Buyer's. A man's wants compel him to sell, and permit him not to stay to make the best bargain, but force him to take the first offer; and here for the Buyer to grate upon him, because he sees him in that strait, is the same fault which I before shewed it to be in the Seller.

Many Temptations to Deceit in Traffick.

8. In this whole business of Traffick there are so many opportunities of Deceit, that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to fall under Temptation; for as the Wise man speaks, *Eccluſ.* xxvii. 2. *As a nail sticks fast between the joinings of the stones,* so doth sin stick close between buying and selling. It is so interwoven with all trades,

so mix'd with the very first principles and grounds of them, that it is taught together with them, and so becomes part of the art: So that he is now a-days scarce thought fit to manage a trade, that wants it; while he that hath most of this black art of defrauding, applauds and hugs himself, nay, perhaps, boasts to others how he hath overreached his neighbour. Sunday XII.

What an intolerable shame is this, that we Christians, who are, by the precepts of our Master, set to those higher duties of charity, should, instead of practising them, quite unlearn those common rules of justice, which mere nature teaches? For, I think, I may say, there are none of those several branches of Injustice towards the possessions of our neighbour, which would not be adjudged to be so by any sober Heathen. So that, as St. *Paul* tells those of the circumcision, that the name of God *was blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice and their law, *Rom.* ii. 24. so now may it be said of us, that *the name of Christ is blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call ourselves Christians, and particularly in this sin of Injustice. For shame, let us at last endeavour to wipe off this reproach from our profession, by leaving these practices, to which methinks this one single consideration should be enough to persuade us. *The Commoness of Injustice a Reproach to Christianity.*

9. Yet

Sunday XII.

9. Yet besides this, there want not other; among which one there is of such a nature, as may prevail with the arranteſt wordling, and that is, that this Courſe doth not really tend to the enriching of him; there is a ſecret curſe goes along with it, which, like a canker, eats out all the benefit was expected from it. This no Man can doubt, that believes the Scripture, where there are multitudes of texts to this purpoſe: Thus *Prov.* xxii. 16. *He that oppreſſeth the poor to encreaſe his riches, ſhall ſurely come to want.* So *Habak.* ii. 6. *Wo to him that increaſeth that which is not his! how long? And he that ladeth himſelf with thick clay, Shall they not riſe up ſuddenly that ſhall bite thee? and awake that ſhall vex thee? and thou ſhalt be for booties unto them.* This is commonly the fortune of thoſe that ſpoil and deceive others, they at laſt meet with ſome that do the like to them. But the place in *Zechary* is moſt full to this purpoſe, *chap.* v. where under the ſign of a flying roll is ſignified the curſe that goes forth againſt this ſin, ver. 4. *I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall conſume it, with the timber thereof, and with the ſtones thereof.* Where, you ſee theft and perjury are the two ſins againſt which this curſe is aimed (and they too often go together in the matter of defrauding) and the nature of this curſe is

It is not the way to enrich a Man.

to consume the house, to make an utter de- Sunday
struction of all that belongs to him, that is XII.
guilty of either of these sins. Thus whilst thou art ravening after thy neighbour's goods or house, thou art but gathering fuel to burn thine own. And the effect of these threatnings of God we daily see in the strange improsperousness of ill-gotten estates, which every man is apt enough to observe in other mens cases: He that sees his neighbour decline in his estate, can presently call to mind, This was gotten by oppression or deceit; yet so sottish are we, so bewitched with the love of gain, that he that makes this observation, can seldom turn it to his own use, is nevertheless greedy or unjust himself, for that vengeance he discerns upon others.

10. But, alas! if thou couldst be sure that thy unjust Possessions should not be torn from thee, yet, when thou remembrest how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over-reached thy brother; but, God knows, all the while there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy soul: The Devil herein deals with thee, as fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken. So thou that art ga- *It ruins the Soul eternally.*

Sunday XII. ping to swallow up thy poor brother, art thy self made a prey to that great devourer. And, alas! what will it ease thee in Hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that which the meanest beggar here enjoys, even a drop of water to cool thy tongue? Consider this, and from henceforth resolve to employ all that pains and diligence thou hast used to deceive others, in rescuing thy self from the frauds of the grand deceiver.

The Necessity of Restitution. 11. To this purpose it is absolutely necessary, that thou make restitution to all whom thou hast wronged; for as long as thou keepest any thing of the unjust gain, 'tis as it were an earnest penny from the Devil, which gives him full right to thy soul. But perhaps it may be said, It will not in all cases be possible to make restitution to the wronged party; peradventure he may be dead: In that case then make it to his Heirs, to whom his right descends. But it may farther be objected, That he that hath long gone on in a course of fraud, may have injured many that he cannot now remember, and many that he hath no means of finding out: In this case, all I can advise is this; first to be as diligent as is possible, both in recalling to mind who they were, and endeavouring to find them out; and when after all thy care, that proves impossible, let thy restitutions be made to the Poor; and that they may not

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be made by halves, be as careful as thou canſt to reckon every the leaſt mite of unjuſt gain: But when that cannot exactly be done, as 'tis ſure it cannot by thoſe who have multiplied the acts of fraud, yet even there let them make ſome general meaſures, whereby to proportion their reſtitution: As for example, A tradeſman that cannot remember how much he hath cheated in every ſingle parcel, yet may poſſibly gueſs in the groſs whether he have uſually over-reached to the value of a third or a fourth part of the wares; and then what proportion ſoever he thinks he has ſo defrauded, the ſame proportion let him now give out of that eſtate he hath raiſed by his trade. But herein it concerns every man to deal uprightly, as in the preſence of God, and not to make advantage of his own forgetfulneſs, to the cutting ſhort of the reſtitution, but rather go on the other hand, and be ſure rather to give too much than too little. If he do happen to give ſomewhat over, he need not grudge the charge of ſuch a ſin-offering; and 'tis ſure he will not, if he do heartily deſire an atonement. Many other difficulties there may be in this buſineſs of reſtitution, which will not be foreſeen, and ſo cannot now be particularly ſpoke to: But the more of thoſe there are, the greater horror ought men to have of running into the ſin of Injuſtice, which it will be ſo difficult, if not impoſſible for them to repair; and the Sunday XII.

Sunday XIII. more careful ought they to be to mortify that which is the root of all injustice, to wit, Covetousness.

SUNDAY XIII.

Of false Reports, false Witness, Slanders, Whisperings: Of Scoffing for Infirmities, Calamities, Sins, &c. Of positive Justice, Truth: Of Lying: Of Envy and Detraction: Of Gratitude, &c.

His Credit. Sect. 1. THE fourth branch of Negative Justice concerns the Credit of our Neighbours, which we are not to lessen or impair by any means, particularly not by false Reports. Of false Reports there may be two sorts; the one is, when a man says something of his neighbour, which he directly knows to be false; the other, when possibly he has some slight surmise or jealousy of the thing; but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases there is a great guilt lies upon the reporter. That there doth so in the first of them, no body will doubt; every one acknowledging that it is the greatest baseness to invent a lye of another: But there is as little reason to question the other; for he that reports a thing as a truth, which is but uncertain,

certain, is a lyar also; or if he do not report it as a certainty, but only as a probability, yet then, though he be not guilty of the lye, yet he is of the injustice of robbing his neighbour of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice, upon every slight surmise and fansy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmises commonly spring rather from some censoriousness, peevishness, or malice in the surmiser, than from any real fault in the person so suspected. Sunday XIII.

2. The manner of spreading these false reports of both kinds, is not always the same, sometimes it is more open and avowed, sometimes more close and private: The open is many times by false Witness before the courts of justice; and this not only hurts a man in his credit, but in other respects also: 'Tis the delivering him up to the Punishment of the law; and according to the nature of the crime pretended, does him more or less mischief: But if it be of the highest kind, it may concern his life, as we see it did in *Naboth*'s case, 1 *Kings* xxi. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now *False Witness.*

Sunday XIII.

to consider it only as it touches the credit; and to that it is a most grievous wound, thus to have a Crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him: And therefore whoever is guilty of this, doth a most outragious injustice to his Neighbour. This is that which is expresly forbidden in the *ninth Commandment*, and was by God appointed to be punished by the inflicting of the very same suffering upon him, which his false testimony aimed to bring upon the other, *Deut.* xix. 16.

Publick Slanders.

3. The second open way of spreading these reports, is by a publick and common declaring of them; though not before the magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther; and this too is usually done with bitter railings and reproaches; it being an ordinary art of Slanderers to revile those whom they slander, that so by the sharpness of the accusation, they may have the greater impression on the minds of the hearers. This, both in respect of the Slander and the Railing, is a high injury, and both of them such as debar the committers from Heaven. Thus *Psal.* xv. where the upright man is described, that shall have his part there, this is one special thing, *ver.* 3. *That he slandereth not his Neighbour.* And for railing, the Apostle in several places reckons it amongst those works of the

fleſh, which are to ſhut men out, both from the Church here, by excommunication, as you may ſee, 1 *Cor.* v. 11. And from the kingdom of God hereafter, as it is, 1 *Cor.* vi. 10. Sunday XIII.

4. The other more cloſe and private way of ſpreading ſuch reports, is that of the Whiſperer; he that goes about from one to another, and privately vents his ſlanders, not out of an intent by that means to make them leſs publick, but rather more: This trick of delivering them by way of ſecret, being the way to make them both more believed, and more ſpoken of too; for he that receives ſuch a tale as a ſecret from one, thinks to pleaſe ſome body elſe by delivering it as a ſecret to him alſo; and ſo it paſſes from one hand to another, till at laſt it ſpread over a whole town. This ſort of ſlanderer is of all others the moſt dangerous, for he works in the dark, ties all he ſpeaks to, not to own him as the author: So that whereas in the more publick accuſations the party may have ſome means of clearing himſelf, and detecting his accuſer, here he ſhall have no poſſibility of that; the ſlander, like a ſecret poiſon, works incurable effects before ever the man diſcern it. This ſin of Whiſpering is by St. *Paul* mentioned among thoſe great crimes, which are the effects of a reprobate mind, *Rom.* i. 29. It is indeed one of the moſt incurable wounds of this ſword of the tongue, the very bane and peſt of human ſociety; and that which not only *Whiſpering.*

Sunday XIII. robs single Persons of their good Names, but oftentimes whole Families, nay, publick Societies of Men, of their Peace; what Ruins, what Confusions, hath this one Sin wrought in the World! 'Tis *Solomon*'s Observation, *Prov.* xvi. 28. that *a Whisperer separateth chief Friends:* and sure one may truly say of Tongues thus employed, that they are *set on fire of Hell*, as St. *James* saith, *chap.* iii. 6.

Several Steps towards this Sin.

5. This is such a Guilt, that we are to beware of all the degrees of approach to it, of which there are several Steps; the first is, The giving ear to, and cherishing of those that come with Slanders; for they that entertain and receive them, encourage them in the Practice; for, as our common Proverb says, *If there were no Receiver, there would be no Thief*; so, if there were none that would give an ear to Tales, there would be no Tale-bearers. A second Step is, The giving too easy credit to them; for this helps them to attain part of their End. They desire to get a general ill Opinion of such a Man; but the way of doing it must be, by causing it first in particular Men; and if thou suffer them to do it in thee, they have so far prospered in their Aim. And for thy own part, thou do'st a great Injustice to thy Neighbour, to believe Ill of him, without a just ground, which the Accusation of such a Person certainly is not. A Third Step is, The reporting to others, what is thus told thee; by which thou makest thy self directly

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a party in the ſlander; and after thou haſt unjuſtly withdrawn from thy Neighbour thy own good opinion, endeavoureſt to rob him alſo of that of others. This is very little below the guilt of the firſt Whiſperer, and tends as much to the ruin of our Neighbour's credit. And theſe ſeveral degrees have ſo cloſe a dependance upon one another, that it will be very hard for him that allows himſelf the firſt, to eſcape the other: And indeed, he that can take delight to hear his Neighbour defamed, may well be preſumed of ſo malicious a humour, that it is not likely he ſhould ſtick at ſpreading the ſlander. He therefore that will preſerve his innocence in this matter, muſt never, in the leaſt degree, cheriſh or countenance any that brings theſe falſe Reports: And it is not leſs neceſſary to his peace, than to his innocency; for he that once entertains them, muſt never expect quiet, but ſhall be continually incited and ſtirred up, even againſt his neareſt and deareſt relations; ſo that this whiſperer and ſlanderer is to be looked on by all as a common enemy, he being ſo as well to thoſe to whom, as of whom he ſpeaks. Sunday XIII.

6. But beſides this groſſer way of ſlandering, there is another, whereby we may impair and leſſen the credit of our neighbour, and that is, by Contempt and Deſpiſing; one common effect whereof is Scoffing and Deriding him. This is very injurious to a man's reputa- *Deſpiſing and Scoffing.*

Sunday XIII. reputation. For the generality of men do rather take up opinions upon truſt, than judgment; and therefore, if they ſee a man deſpiſed and ſcorned, they will be apt to do the like. But beſides this effect of it, there is a preſent injuſtice in the very act of deſpiſing and ſcorning others. There are ordinarily but three things which are made the occaſions of it (unleſs it be with ſuch, with whom virtue and godlineſs are made the moſt reproachful things, and ſuch deſpiſing is not only an injury to our Neighbour, but even to God himſelf, for whoſe ſake it is that he is ſo deſpiſed.) Thoſe three are, firſt, the infirmities; ſecondly, the calamities; thirdly, the ſins of a man: And each of theſe are very far from being ground of our triumphing over him.

For Infirmities. 7. Firſt, for Infirmities, be they either of body or mind, the deformity and unhandſomeneſs of the one, or the weakneſs and folly of the other, they are things out of his power to help; they are not his faults, but the wiſe diſpenſations of the great Creator, who beſtows the excellencies of body and mind as he pleaſes; and therefore to ſcorn a man becauſe he hath them not, is, in effect, to reproach God, who gave them not to him.

For Calamities. 8. So alſo for the Calamities and Miſeries that befal a man, be it want, or ſickneſs, or whatever elſe, theſe alſo come by the providence of God, who raiſeth up, and pulleth down,

down, as seems good to him, and it belongs not to us to judge, what are the motives to him to do so, as many do, who, upon any affliction that befals another, are presently concluding, that sure it is some extraordinary guilt that pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Saviour reproves in the *Jews*, Luke xiii. where, on occasion of the extraordinary sufferings of the *Galileans*, he asks them, *ver.* 2, 3. *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay, but except ye repent, ye shall all likewise perish.* When we see God's hand heavy upon others, it is no part of our business to judge them, but our selves; and by repentance to prevent what our own sins have deserved. But to reproach and revile any that are in affliction, is that barbarous cruelty taken notice of by the *Psalmist*, as the height of wickedness, *Psal.* lxix. 26. *They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.* In all the miseries of others, compassion becomes a debt to them: How unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach. Sunday XIII.

9. Nay, the very sins of men, though as they have more of their wills in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of *For Sins.*

Sunday XIII. of Compaſſion, and that in the higheſt degree, as being the things, which of all others make a man the moſt miſerable. In all theſe caſes, if we conſider how ſubject we are to the like our ſelves; and that it is only God's mercy to us, by which we are preſerved from the worſt that any man elſe is under, it will ſurely better become us to look up to him with thankfulneſs, than down on them with contempt and deſpiſing. Thus you ſee the direct injuſtice of ſcorning and contemning our brethren; to which, when that other is added, which naturally follows as a conſequent of this, to wit, the begetting the like contempt in others, there can ſure be no doubt of its being a great and horrible injuſtice to our Neighbour, in reſpect of his credit.

Deſtroying the Credit, a great Injury.

10. Now, how great the Injury of deſtroying a man's Credit is, may be meaſured by theſe two things; firſt, the value of the thing he is robbed of; and, ſecondly, the difficulty of making reparations. For the firſt, 'tis commonly known, that a man's good name is a thing he holds moſt precious, oftentimes dearer than his life, as we ſee by the hazards men ſometimes run, to preſerve even a miſtaken Reputation: But 'tis ſure it is that which hath even by ſober men been eſteemed one of the greateſt happineſſes of Life; and to ſome ſort of men, ſuch eſpecially as ſubſiſt by dealings in the world, 'tis ſo neceſſary, that it may well be reckoned as the means of their

their livelihood; and then ſure it is no ſlight matter to rob a man of what is thus valuable to him. Sunday XIII.

11. Secondly, the difficulty of making reparations increaſeth the injury; and that is ſuch in this caſe of defamation, that I may rather call it an impoſſibility, than a difficulty: For when men are poſſeſſed of an ill opinion of a Perſon, it is no eaſy matter to work it out; ſo that the ſlanderer is herein like a young Conjurer, that raiſes a devil he knows not how to lay again. Nay, ſuppoſe men were generally as willing to lay down ill conceits of their Neighbours, as they are to take them up; yet, how is it poſſible for him that makes even the moſt publick recantation of his ſlander, to be ſure, that every man that hath come to the hearing of the one, ſhall do ſo of the other alſo? And if there be but one perſon that doth not, (as probably there will be many) then is the reparation ſtill ſhort of the injury. *And irreparable.*

12. This conſideration is very fit to make men afraid of doing this wrong to their neighbour: But let it not be made uſe of to excuſe thoſe that have already done the wrong, from endeavouring to make the beſt reparations they can; for though it is odds, it will not equal the Injury, yet let them however do what they are able towards it. And this is ſo neceſſary towards the obtaining pardon of the ſin, that none muſt expect the one, *Yet every guilty Perſon muſt do all he can to repair the Injury.*

Sunday XIII. that do not perform the other. Whoever therefore sets himself to repent of his faults of this kind, must by all prudent means endeavour to restore his Neighbour to that degree of credit he hath deprived him of; and if that be not to be done, without bringing the shame upon himself of confessing publickly the slander, he must rather submit to that, than be wanting to this necessary part of justice, which he owes to the wronged party.

Justice in the Thoughts.

13. Thus I have gone through these four branches of negative justice to our Neighbour; wherein we must yet farther observe, that this justice binds us, not only in respect of our Words and Actions, but of our very Thoughts and Affections also: We are not only forbid to hurt, but to hate; not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him; we must take no pleasure either in the sin of his soul, or hurt of his body; we must not envy him any good thing he enjoys, nor so much as wish to possess our selves of it: Neither will it suffice us, that we so bridle our tongue, that we neither slander nor revile, if we have that malice in our hearts, which makes us wish his discredit, or rejoice when we find it procured, though we have no hand in the procuring it. This is the peculiar property

perty of God's laws, that they reach to the heart, whereas mens can extend only to the words and actions; and the reason is clear, because he is the only Law-giver that can see what is in the heart: Therefore, if there were the perfectest innocency in our tongue and hands, yet, if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov.* iv. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious, unjust thought enter there; and that not only as it may be the means of betraying us to the grosser act, but also as it is in it self such a pollution in God's sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Matt.* v. 8. *Blessed are the pure in heart, for they shall see God.* Sunday XIII.

14. I come now to speak of the positive Part of Justice; which is, the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are some that are general to all mankind; others, that are restrained within some certain conditions and qualities of men, and become due only by virtue of those qualifications. *Positive Justice.*

15. Of the first sort, that is, those that are due to all men, we may reckon, first, the speaking Truth, which is a common debt we *Speaking Truth a due to all men.*

owe

Sunday XIII. owe to all mankind: Speech is given us as the instrument of intercourse and society one with another, the means of discovering the mind, which otherwise lies hid and concealed; so that were it not for this, our conversations would be but the same as of beasts. Now this being intended for the good and advantage of mankind, it is a due to it, that it be used to that purpose; but he that lyes is so far from paying that debt, that on the contrary, he makes his speech the means of injuring and deceiving him he speaks to.

Lying expressly forbidden in Scripture. 16. There might much be said to shew the several sorts of obligations we lie under to speak truth to all men: But supposing I write to Christians, I need not insist upon any other than the commands we have of it in Scripture: Thus *Ephes.* iv. 25. the Apostle commands, that *putting away Lying, they speak every man truth with his neighbour:* And again, *Col.* iii. 9. *Lye not one to another:* And, *Prov.* vi. 17. *A lying tongue* is mentioned as one of those things that are *abominations to the Lord.* Yea, so much doth he hate a Lye, that it is not the most pious and religious end that can reconcile him to it: The man that lyes, though in a zeal to God's glory, shall yet be judged as a sinner, *Rom.* iii. 7. What shall then become of those multitudes of men that lye on quite other ends? Some out of malice, to mischief others; some out of covetousness, to defraud their Neighbours; some out of

of pride, to ſet themſelves out; and ſome out of fear, to avoid danger, or hide a fault. But of a yet ſtranger ſort than all theſe, are thoſe that do it without any diſcernable temptation; that will tell lyes by way of ſtory, take pleaſure in telling incredible things, from which themſelves reap nothing but the reputation of impertinent Lyars. Sunday XIII.

17. Among theſe divers kinds of falſhood, truth is become ſuch a rarity among us, that it is a moſt difficult matter to find ſuch a man as *David* deſcribes, *Pſalm* xv. 2. *That ſpeaketh the truth from his heart.* Men have ſo glibbed there tongues to Lying, that they do it familiarly, upon any or no occaſion, never thinking that they are obſerved either by God or man. But they are extremely deceived in both; for there is ſcarce any ſin (that is at all endeavoured to be hid) which is more diſcernible, even to men: They that have a cuſtom of Lying, ſeldom fail (be their memory never ſo good) at ſome time or other to betray themſelves; and when they do, there is no ſort of ſin meets with greater ſcorn and reproach; a Lyar being by all accounted a title of the greateſt infamy and ſhame. But as for God, 'tis madneſs to hope that all their arts can diſguiſe them from him, who needs none of thoſe caſual ways of diſcovery, which Men do, but ſees the heart, and ſo knows, at the very inſtant of ſpeaking, the falſhood of what is ſaid: *The Great Commonneſs and Folly of this Sin.*

Sunday. XIII. And then by his title of the *God of Truth*, is tied not only to hate, but punish it: And accordingly you see, *Rev.* xxii. that the Lyars are in the number of those that are shut out of the *New Jerusalem*; and not only so, but also *have their part in the lake that burneth with fire and brimstone.* If therefore thou be not of the humour of that unjust judge *Christ* speaks of, *Luke* xviii. 2. *who neither feared God, nor regarded Man*, thou must resolve on this part of justice, the *putting away Lying*, which is abhorred by both.

Courteous Behaviour a Due to all Men.

18. A second thing we owe to all is Humanity, and Courtesy of Behaviour; contrary to that sullen Churlishness we find spoken of in *Nabal*, who was of such a temper, *that a man could not speak to him*, 1 Sam. xxv. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one Man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a Man, is an injustice to that nature he partakes of: And when we consider how much that nature is dignified by the Son of God his taking it upon him, the Obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

Not paid by the proud Man.

19. This is the common guilt of all proud and haughty persons, who are so busy in admiring

miring themſelves, that they overlook all that is valuable in others, and ſo think they owe not ſo much as common civility to other Men, whilſt they ſet up themſelves, as *Nebuchadnezzar* did his image, *to be worſhipped of all.* This is ſure very contrary to what the Apoſtle exhorts, *Rom.* xii. 10. *In honour prefer one another:* And again, *Phil.* ii. 4. *Look not every Man on his own things, but every Man alſo on the things of others*; and let ſuch remember the ſentence of our bleſſed Saviour, *Luke* xiv. 11. *He that exalteth himſelf, ſhall be abaſed: and he that humbleth himſelf, ſhall be exalted*; which we often find made good to us, in the ſtrange downfals of proud Men. And it is no wonder, for this ſin makes both God and Men our Enemies; God, as the Scripture every where teſtifies, abhors it, and all that are guilty of it; and Men are by means of it, uſed ſo contemptuouſly and unkindly by us, that they are by nothing more provoked againſt us: And then, whom God and Man thus reſiſt, who ſhall ſecure and uphold? Sunday XIII.

20. A third thing we owe to all, is Meekneſs; that is, ſuch a patience and gentleneſs towards all, as may bridle that mad paſſion of anger, which is not only very uneaſy to our ſelves, as hath already been ſhewed, but alſo very miſchievous to our neighbours; as the many outrages that are oft committed in it, do abundantly teſtify. That this duty of Meekneſs is to be extended to all Men, *Meekneſs a Due to all Men.*

Sunday XIII. there is no doubt; for the Apoſtle in expreſs words commands it, 1 *Theſſ.* v. 14. *Be patient toward all Men:* And that it ſhould ſeem, in ſpite of all provocation to the contrary; for the very next words are, *See that none render evil for evil, or railing for railing:* And *Timothy* is commanded to exerciſe this Meekneſs, even towards them who oppoſe themſelves againſt the doctrine of the Goſpel, 2 *Tim.* ii. 25. which was a caſe wherein ſome heat would probably have been allowed, if it might have been in any.

Brawling very inſufferable. 21. This virtue of Meekneſs is ſo neceſſary to the preſerving the peace of the world, that it is no wonder that Chriſt, who came to plant peace among Men, ſhould injoyn meekneſs to all. I'm ſure the contrary effects of rage and anger are every where diſcernible; it breeds diſquiet in kingdoms, in neighbourhoods, in families, and even between the neareſt relations; 'tis ſuch a humour, that *Solomon* warns us never to enter a friendſhip with a Man that is of it, *Prov.* xxii. 24: *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* It makes a Man unfit to be either friend or companion; and indeed makes one inſufferable to all that have to do with him, as we are again taught by *Solomon*, Prov. xxi. 19. where he prefers the *dwelling in a wilderneſs, rather than with a contentious and angry woman*; and yet a woman has ordinarily only that one weapon

weapon of the tongue to offend with. Indeed, to any that have not the ſame unquietneſs of humour, there can ſcarce be a greater uneaſineſs, than to converſe with thoſe that have it, though it never proceed farther than words. How great this ſin is, we may judge by what our Saviour ſays of it, *Matt.* v. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it: But, alas! we daily out-go that which he there ſets as the higheſt ſtep of this ſin; the calling, *Thou fool*, is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages. Sunday XIII.

22. Nay, we often go yet higher: Reproaches ſerve not our turn, but we muſt curſe too. How common is it to hear Men uſe the horrideſt Execrations and Curſings upon every the ſlighteſt cauſe of diſpleaſure? Nay, perhaps without any cauſe at all; ſo utterly have we forgot the rule of the Apoſtle, *Rom.* xii. 14. *Bleſs, and curſe not*; yea, the precept of our bleſſed Saviour himſelf, *Matt.* v. 44. *Pray for thoſe that deſpitefully uſe you.* Chriſt bids us pray for thoſe who do us all injury, and we are often curſing thoſe who do us none. This is a kind of ſaying our prayers backward indeed, which is ſaid to be part of the ceremony the Devil uſes at the making of a witch: And we have in this caſe alſo reaſon to look on it, as a means of bringing us into acquaintance and league with that *It leads to that great Sin of Curſing.*

Sunday XIII. accurſed ſpirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be citizens of the *New Jeruſalem*, but marks us out for inhabitants of that land of darkneſs. I conclude this with the advice of the Apoſtle, *Eph.* iv. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.*

Particular Dues. 23. Having ſpoken thus far of thoſe common Dues, wherein all Men are concerned, and have a Right; I am now to proceed to thoſe other ſorts of Dues, which belong to particular perſons, by virtue of ſome ſpecial qualification. Theſe qualifications may be of three kinds, that of excellency, that of want, and that of relation.

A Reſpect due to Men of extraordinary Gifts. 24. By that of excellency I mean any extraordinary Gifts or Endowments of a perſon; ſuch as wiſdom, learning, and the like, but eſpecially grace. Theſe being the ſingular Gifts of God, have a great value and reſpect due to them, whereſoever they are to be found; and this we muſt readily pay, by a willing and glad acknowledgment of thoſe his Gifts, in any he has beſtowed them on, and bearing them a reverence and reſpect anſwerable thereunto; and not, out of an overweening of our own excellencies, deſpiſe and undervalue thoſe of others, as they do, who will yield nothing to be reaſon but what themſelves ſpeak, nor any thing

piety,

piety, but what agrees with their own practice. Sunday XIII.

25. Alſo, we muſt not envy or grudge that they have thoſe gifts; for that is not only an injuſtice to them, but injurious alſo to God, who gave them, as it is at large ſet forth in the parable of the labourers, *Matt.* xx. where he aſks them who grumbled at the maſter's bounty to others, *Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe mine is good?* This envying at God's goodneſs to others is, in effect, a murmuring againſt God, who thus diſpoſes it; neither can there be a greater and more direct oppoſition againſt him, than for me to hate and wiſh ill to a Man, for no other reaſon, but becauſe God has loved and done well to him. And then in reſpect of the Man, 'tis the moſt unreaſonable thing in the world to love him the leſs, merely becauſe he has thoſe good qualities, for which I ought to love him more. *We are not to envy them.*

26. Neither muſt we detract from the excellencies of others; we muſt not ſeek to eclipſe or darken them, by denying either the kinds or degrees of them, by that means to take off that eſteem which is due to them. This ſin of detraction is generally the effect of the former of envy: He that envies a Man's worth, will be apt to do all he can to leſſen it in the opinions of others, and to that purpoſe will either ſpeak ſlightly of his *Nor detract from them.*

Sunday XIII. excellencies, or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some other real or feigned infirmity of his, to take off from the value of the other; and so by casting in some *dead flies*, as the wiseman speaks, *Eccles.* x. 1. strive to *corrupt the savour of the ointment.* This is a great injustice, and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

The Folly of both those Sins. 27. And both those Sins of envy and detraction do usually prove as great follies, as wickedness; the envy constantly brings pain and torment to a man's self; whereas, if he could but chearfully and gladly look on those good things of another's, he could never fail to be the better for them himself; the very pleasure of seeing them would be of some advantage to him: But besides that, those gifts of his brother may be many ways helpful to him, his wisdom and learning may give him instruction, his piety and virtue, example, *&c.* But all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting and gnawing of heart.

28. And then for detraction, that can hardly be so managed, but it will be found out: He that is still putting in caveats against mens good thoughts of others, will quickly discover himself to do it out of envy, and then that will be sure to lessen their esteem

eſteem of himſelf, but not of thoſe he envies; it being a ſort of bearing teſtimony to thoſe excellencies, that he thinks them worth the envying. Sunday XIII.

29. What hath been ſaid of the value and reſpect due to thoſe excellencies of the mind, may, in a lower degree, be applied to the outward advantages of honour, greatneſs, and the like. Theſe, though they are not of equal value with the former (and ſuch for which no Man is to prize himſelf) yet, in regard that theſe degrees and diſtinctions of Men are by God's wiſe providence diſpoſed for the better ordering of the world, there is ſuch a civil Reſpect due to thoſe, to whom God hath diſpenſed them, as may beſt preſerve that order for which they were intended. Therefore all inferiors are to behave themſelves to their ſuperiors with modeſty and reſpect, and not by a rude boldneſs confound that order which it hath pleaſed God to ſet in the world; but, according as our Church-Catechiſm teaches, *Order themſelves lowly and reverently to all their Betters.* And here the former caution againſt envy comes in moſt ſeaſonably; theſe outward advantages being things of which generally Men have more taſte than of the other, and therefore will be more apt to envy and repine to ſee others exceed them therein. To this therefore all the former conſiderations againſt envy will be very proper; and the more neceſſary *A Reſpect due to Men in regard of their Ranks and Qualities.*

Sunday XIII. necessary to be made use of, by how much the temptation is in this case to most minds the greater.

Due to those that are in any sort of Want.

30. The second qualification is that of Want: Whoever is in distress for any thing, wherewith I can supply him, that distress of his makes it a duty in me so to supply him, and this in all kinds of Wants. Now the ground of its being a duty is, that God hath given Men abilities, not only for their own use, but for the advantage and benefit of others; and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he that is ignorant, and wants knowledge, is to be instructed by him that hath it; and this is one special end why that knowledge is given him; *The tongue of the learned is given to speak a word in season*, Isai. l. 4. He that is in sadness and affliction, is to be comforted by him that is himself in chearfulness. This we see St. *Paul* makes the end of God's comforting him, *that he might be able to comfort them that are in any trouble*, 2 Cor. i. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those who have such abilities and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that text, *Lev.* xix. 17. *Thou shalt not hate thy brother in thy heart: Thou shalt in any wise reprove him, and*

and not suffer sin upon him: Where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended and cleared by him that knows his innocence; or else he makes himself guilty of the slander, because he neglects to do that which may remove it. And how great an injustice that of slandering our neighbour is, I have already shewed. Sunday XIII.

31. Lastly, he that is in poverty and need, must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Prov.* iii. 27. *With-hold not good from him to whom it is due, when it is in the power of thine hand to do it:* And what that good is, he explains in the very next verse; *Say not to thy neighbour, Go, and come again, and to morrow I will give, when thou hast it by thee.* It seems, 'tis the with-holding a due, so much as to defer giving to our poor neighbour. And we find God did, among the *Jews*, separate a certain portion of every Man's increase to the use of the poor, a tenth every third year (which is all one with a thirtieth part every year) *Deut.* xiv. 28, 29. And this was to be paid, not as a charity, or liberality, but as a debt; they were unjust, if they with-held it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish*, that either nothing at all, or a less *To the Poor.*

Sunday XIII. proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus*'s lie unrelieved at our doors; they having a better right to our superfluities, than we our selves have: And then, what is it but arrant robbery, to bestow that upon our vanities, nay, our sins, which should be their portion?

God withdraws those Abilities, which are not thus imployed.

32. In all the foregoing cases he that hath Ability, is to look upon himself as God's steward, who hath put it into his hands to distribute to them that want; and therefore not to do it is the same injustice and fraud that it would be in any steward to purse up that money for his private benefit, which was intrusted to him for the maintenance of the family: And he that shall do thus, hath just reason to expect the doom of the unjust steward, *Luke* xvi. to be *put out of his stewardship*, to have those Abilities taken from him, which he hath so unfaithfully imployed. And as for all the rest, so particularly for that of wealth, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often, by strange, undiscernible ways, to poverty; and no wonder, he having no title to God's blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites*, before they could make that challenge of God's promise to bless

bleſs them, *Deut.* xxvi. 15. *Look down from thy holy habitation, and bleſs thy people Iſrael*, &c. They were firſt to pay the poor man's tithes, *ver.* 12. without which they could lay no claim to it. This with-holding *more than is meet*, as *Solomon* ſays, *Prov.* xi. 24. *tends to poverty*; and therefore, as thou wouldſt play the good huſband for thy ſelf, be careful to perform this juſtice, according to thy ability, to all that are in want. Sunday XIII.

33. The third qualification is that of Relation; and of that there may be divers ſorts ariſing from divers grounds, and duties anſwerable to each of them. There is, firſt, a Relation of a debtor to a creditor; and he that ſtands in that relation to any, whether by virtue of bargain, loan, or promiſe, it is his Duty to pay juſtly what he owes, if he be able (as, on the other ſide, if he be not, it is the creditor's, to deal charitably and chriſtianly with him, and not to exact of him beyond his ability.) But I need not inſiſt on this; having already, by ſhewing you the ſin of with-holding debts, informed you of this Duty. *Duties in reſpect of Relation.*

34. There is alſo a relation of an obliged perſon to his Benefactor, that is, one that hath done him good, of what kind ſoever, whether ſpiritual or corporal: and the duty of that perſon is, firſt, thankfulneſs, that is, a ready and hearty acknowledgment of the courteſy received; Secondly, prayer for God's *Gratitude to benefactors.*

Sunday XIII. God's bleſſings and rewards upon him: And thirdly, an endeavour, as opportunity and ability ſerves, to make returns of kindneſs, by doing good turns back again. This duty of Gratitude to Benefactors is ſo generally acknowledged by all, even the moſt barbarous and ſavageſt of men, that he muſt have put off much of his human nature, that refuſes to perform it. The very publicans and ſinners, as our Saviour ſays, *do good to thoſe that do good to them.*

The contrary too common.

35. Yet how many of us fail even in this? How frequent is it to ſee men not only neglect to repay courteſies, but return injuries inſtead of them? it is too obſervable in many particulars, but in none more than in the caſe of advice and admonition, which is, of all others, the moſt precious part of kindneſs, the realleſt good turn that can be done from one man to another. And therefore thoſe that do this to us, ſhould be looked on as our prime and greateſt Benefactors. But, alas! how few are there that can find Gratitude, ſhall I ſay? nay, patience; for ſuch a courteſy? Go about to admoniſh a man of a fault, or tell him of an error, he preſently looks on you as his enemy; you are, as St. *Paul* tells the *Galatians*, chap. iv. 16. *become his enemy, becauſe you tell him the truth.* Such a pride there is in mens hearts that they muſt not be told of any thing amiſs, though it be with no other intent, but that they may

may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man to fly in the face of him that comes to cure him, on a fanſy that he diſparaged him, in ſuppoſing him ſick: So that we may well ſay with the wiſe Man, *Prov.* xii. 1. *He that hateth reproof is brutiſh.* There cannot be in the world a more unhappy temper; for it fortifies a man in his ſins, raiſes ſuch mounts and bulwarks about them, that no man can come to aſſault them; and if we may believe *Solomon*, deſtruction will not fail to attend it; *Prov.* xxix. 1. *He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again, in reſpect of the admoniſher it is the greateſt injuſtice, I may ſay cruelty, that can be: He comes in tenderneſs and compaſſion to reſcue thee from danger, and to that purpoſe puts himſelf upon a very uneaſy taſk; for ſuch the general impatience men have to admonition hath now made it; and what a defeat, what a grief is it to him, to find, that inſtead of reforming the firſt fault, thou art run into a ſecond, to wit, that of cauſeleſs diſpleaſure againſt him? This is one of the worſt, and yet, I doubt, the commoneſt ſort of unthankfulneſs to Benefactors, and ſo a great failing in that duty we owe to that ſort of relation. But perhaps theſe will be looked on as remote relations; yet, it is ſure, they are ſuch as challenge all that duty I have aſſigned to them.

Sunday XIII.

Sunday XIV. them. I shall, in the next place, proceed to those relations, which are by all acknowledged to be of the greatest nearness.

SUNDAY XIV.

Of Duty to Magistrates, Pastors. Of the Duty of Parents to Children, &c. *Of Childrens Duty unto Parents,* &c.

Duty to Parents. Sect. 1. THE first of those nearer sorts of relations is that of a Parent. And here it will be necessary to consider the several sorts of Parents, according to which the Duty of them is to be measured: Those are these three; the civil, the spiritual, the natural.

Duties to the supreme Magistrate. 2. The civil Parent is he, whom God hath established the supreme Magistrate, who by a just right, possesses the throne in a nation. This is the common Father of all those that are under his authority. The Duty we owe to this Parent is, first, *Honour* and Reverence, looking on him, as upon one on whom God hath stamped much of his own power and authority, and therefore paying him all Honour and Esteem, never daring, upon any pretence whatsoever, to *speak evil of the ruler of our people*, Acts xxiii. 5.

Tribute. 3. Secondly, paying Tribute: This is expressly commanded by the Apostle, *Rom.* xiii. 6.

Pay

Pay ye tribute also, for they are God's Ministers, attending continually upon this very thing. Sunday XIV.

God has set them apart as Ministers, for the common good of the people; and therefore 'tis all justice they should be maintained and supported by them. And indeed, when it is considered what are the cares and troubles of that high calling, how many thorns are platted in every crown, we have very little reason to envy them these dues; and it may truly be said, there is none of their poor labouring subjects that earns their living so hardly.

Prayers for them.

4. Thirdly, We are to pray for them: This is also expressly commanded by the Apostle, 1 *Tim.* ii. 2. to be done for *Kings, and for all that are in authority.* The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need Prayers for God's direction, assistance, and blessing; and the Prayers that are thus poured out for them, will return into our own bosoms: For the blessings they receive from God, tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned.

Obedience.

5. Fourthly, We are to pay them Obedience. This is likewise strictly charged by the Apostle, 1 *Pet.* ii. 13. *Submit your selves to every ordinance of man, for the Lord's sake: whether it be to the King, as supreme; or unto Governors, as unto those that are sent by him.* We owe such an obedience to the supreme power,

Sunday XIV. that whoever is authorized by him, we are to submit to: And St. *Paul* likewise is most full to this purpose, *Rom.* xiii. 1. *Let every soul be subject to the higher powers:* And again, *ver.* 2. *Whosoever resisteth the power, resisteth the ordinance of God.* And 'tis observable, that these precepts were given at a time when those powers were heathens, and cruel persecutors of Christianity; to shew us, that no pretence of the wickedness of our Rulers can free us of this duty. An obedience we must pay, either active or passive; the active in the case of all lawful commands; that is, whenever the Magistrate commands something which is not contrary to some command of God, we are then bound to act according to that command of the Magistrate, to do the things he requires: But when he enjoins any thing contrary to what God hath commanded, we are not then to pay him this active obedience; we may, nay, we must refuse thus to act (yet here we must be very well assured, that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather than man.* But even this is a season for the passive obedience; we must patiently suffer what he inflicts on us for such refusal, and not to secure our selves rise up against him: *For who can stretch his hand against the Lord's anointed, and be guiltless?* says *David* to *Abishai,* 1 Sam. xxvi. 9. and that at a time when *David* was under a great per-

perſecution from *Saul*, nay, had alſo the aſſu- Sunday
rance of the kingdom after him: And St. *Paul*'s XIV.
ſentence in this caſe is moſt heavy, *Rom.* xiii. 2. *They that reſiſt, ſhall receive to themſelves damnation.* Here is very ſmall encouragement to any to riſe up againſt the lawful Magiſtrate; for tho' they ſhould ſo far proſper here, as to ſecure themſelves from him by this means, yet there is a King of kings, from whom no power can ſhelter them; and this damnation in the cloſe will prove a ſad prize of their victories. What is, on the other ſide, the duty of the Magiſtrate to the people, will be in vain to mention here, none of that rank being like to read this treatiſe: And it being very uſeleſs for the people to enquire what is the duty of their Supreme, wherein the moſt are already much better read, than in their own, it may ſuffice them to know, that whatſoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

6. The ſecond ſort of Parents are the ſpi- *Duties to our Paſtors.*
ritual; that is, the Miniſters of the Word, whether ſuch as be Governors in the Church, or others under them, who are to perform the ſame offices to our ſouls, that our natural Parents do to our bodies. Thus St. *Paul* tells the *Corinthians*, That in *Chriſt Jeſus he had begotten them through the Goſpel*, 1 Cor. iv. 15. and the *Galatians*, Chap. iv. 19. That he *travels in birth of them, till Chriſt be formed*

Sunday XIV. *in them:* And again, 1 *Cor.* iii. 2. *He had fed them with milk*, that is, such doctrines as were agreeable to that infant-state of Christianity they were then in; *but he had stronger meat for them of full age*, Heb. v. 14. All these are the offices of a Parent; and therefore they that perform them to us, may well be accounted as such.

Love. 7. Our duty to these is, first to love them; to bear them that kindness which belongs to those who do us the greatest benefits. This is required by St. *Paul*, 1 Thess. v. 12, 13. *I beseech you, brethren, mark them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in Love, for their works sake.* The work is such as ought in all reason to procure them Love, it being of the highest advantage to us.

Esteem. 8. Secondly, It is our duty to value and esteem them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of their work, or who it is that imploys them: The nature of their work is of all others the most excellent. We use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no merchandise of equal worth with a soul; and this is their traffick, rescuing precious souls from perdition. And if we consider further, who it is that imploys them, it yet adds to the reverence due to them. They are *Ambassadors*

baſſadors for Chriſt, 2 Cor. v. 20. and Am- Sunday
baſſadors are by the laws of all Nations to be XIV.
uſed with a reſpect anſwerable to the quality of thoſe that ſend them. Therefore Chriſt tells his diſciples, when he ſends them out to preach, *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me*, Luke x. 16. It ſeems there is more depends on the deſpiſing of Miniſters, than Men ordinarily conſider; 'tis the deſpiſing of God and Chriſt both. Let thoſe think of this, who make it their paſtime and ſport to affront and deride this calling: And let thoſe alſo, who dare preſume to exerciſe the offices of it, without being lawfully called to it, which is a moſt high preſumption; 'tis as if a Man of his own head ſhould go as an Ambaſſador from his Prince. The Apoſtle ſays of the prieſts of the Law, which yet are inferior to thoſe of the Goſpel, that *No man taketh this honour unto himſelf, but he which was called of God*, Heb. v. 4. How ſhall then any Man dare to aſſume this greater honour to himſelf, that is not called to it? Neither will it ſuffice to ſay, they have the inward call of the Spirit; for ſince God hath eſtabliſhed an order in the Church, for the admitting men to this office, they that ſhall take it upon them without that authority, reſiſt that ordinance, and are but of the number of thoſe thieves and robbers, as our Saviour ſpeaks, *John* x. *which come not in by the door.* Beſides the ſad expe-

Sunday XIV. rience of these times shews, that many who pretend most to this inward call of the Spirit, are called by some other spirit than that of God; the doctrines they vent being usually directly contrary to that word of his, on which all true doctrines must be founded. Such are to be looked on as those seducers, those false prophets, whereof we are so often warned in the Epistles of the Apostles. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam* as a crying sin, that he made of the meanest of the people, priests; that is, such as had by God's institution no right to it; and whoever hearkens to these uncalled preachers, runs into that very sin: For without the encouragement of being followed, they would not long continue in the course; and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the sin of despising their true pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in; God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety which breaks in so fast upon us by it!

Maintenance. 9. Thirdly, We owe to them Maintenance: But of this I have spoken already in the first part of this Book, and shall not here

Obedience. repeat. Fourthly, We owe them Obedience;

Obey

Obey them, saith the Apostle, *that have the rule over you, and submit your selves, for they watch for your souls*, Heb. xiii. 17. This Obedience is to be paid them in spiritual things; that is, whatsoever they out of God's Word shall declare to us to be God's commands, these we are diligently to obey, remembring that it is not they, but God requires it, according to that of Christ, *He that heareth you, heareth me*, Luke x. 16. And this, whether it be delivered by the way of publick preaching, or private exhortation: for in both, so long as they keep them to the rule which is God's Word, they are *the messengers of the Lord of hosts*, Mal. ii. 7. This Obedience the Apostle inforceth from a double motive, one taken from their ministry, another from themselves; *They watch*, says he, *for your souls, as they that must give an account, that they may do it with joy, and not with grief.* The people are by their obedience to enable their pastors to give a comfortable account of their souls; and it is a most unkind return of all their care and labours, to be put to grieve for the ill success of them. But then, in the second place, 'tis their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (says the Apostle, *Heb.* xiii. 17.) *will be unprofitable for you*; 'tis your selves that will finally prove the losers by it; you lose all those glorious rewards which Sunday XIV.

Sunday XIV. are here offered as the crown of this obedience; you get nothing but an addition to your sin and punishment; for as our Saviour tells the *Pharisees, If he had not come and spoken to them, they had not had sin*, John. xv. 24. that is, in comparison with what they then had. So certainly they that never had the Gospel preached to them, are much more innocent than they that have heard, and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for* Tyre *and* Sidon, which were Heathen cities, *than for them*; the same undoubtedly we may conclude for our selves.

Prayers for them. 10. Lastly, We are to pray for them; This St. *Paul* every where requires of his spiritual children; thus *Eph.* vi. 7, 8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel.* And so again, *Col.* iv. 3. And this remains still a duty to these spiritual Fathers, to pray for such assistances of God's Spirit to them, as may enable them rightly to discharge that holy calling. I shall omit to set down here what is the duty of Ministers to the people, upon the same consideration on which I forbear to mention the duty of Magistrates.

Duties to our natural Parents. 11. The third sort of Parent is the natural, the *Fathers of our flesh*, as the Apostle calls them, *Heb.* xii. 9. And to these we owe several

veral duties; as first, we owe them Reverence and respect: We must behave our selves towards them with all humility and observance; and must not, upon any pretence of infirmity in them, despise or contemn them, either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover and conceal them; like *Shem* and *Japhet*, who while cursed *Cham* published and *disclosed the nakedness of their father, covered it*, Gen. ix. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep our selves from looking on those nakednesses of our Parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their Parents, but pretend they have those infirmities they have not. There is ordinarily such a pride and headiness in youth, that they cannot abide to submit to the counsels and directions of their elders; and therefore to shake them off, are willing to have them pass for the effects of Dotage, when they are indeed the fruits of sobriety and experience. To such the exhortation of *Solomon* is very necessary, *Prov.* xxiii. 22. *Hearken unto thy father that begat thee, and despise not thy mother when she is old.* A multitude of texts more there are in that Book to this purpose; which shews, that the wisest of Men thought it

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Reverence.

Sunday XIV. is neceſſary for children to attend to the counſel of their Parents. But the youth of our age ſet up for wiſdom the quite contrary way, and think they then become wits, when they are advanced to the deſpiſing the counſel, yea, mocking the perſons of their Parents. Let ſuch, if they will not practiſe the exhortations, yet remember the threatning of the Wiſe man, *Prov.* xxx. 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.*

Love. 12. A ſecond duty we owe to them is Love: We are to bear them a real kindneſs, ſuch as may make us heartily deſirous of all manner of good to them, and abhor to do any thing that may grieve and diſquiet them. This will appear but common gratitude, when 'tis remembred what our Parents have done for us; how they were not only the inſtruments of firſt bringing us into the world, but alſo of ſuſtaining and ſupporting us after: And certainly they that rightly weigh the cares and fears that go to the bringing up of a child, will judge the Love of that child to be but a moderate return for them. This Love is to be expreſſed ſeveral ways; firſt, in all kindneſs of behaviour, carrying our ſelves not only with an awe and reſpect, but with kindneſs and affection; and therefore moſt gladly and readily doing thoſe things which may bring joy and comfort to them, and carefully avoiding

ing whatever may grieve and afflict them. Sunday XIV.
Secondly, this love is to be expreſſed in praying for them. The debt a child owes to a Parent is ſo great, that he can never hope himſelf to diſcharge it: He is therefore to call in God's aid, to beg of him that he will reward all the good his Parents have done for him, by multiplying his bleſſings upon them. What ſhall we then ſay to thoſe children, that inſtead of calling to Heaven for bleſſings on their Parents, ranſack Hell for curſes on them, and pour out the blackeſt execrations againſt them? This is a thing ſo horrid, that one would think they needed no perſuaſion againſt it, becauſe none could be ſo vile as to fall into it; but we ſee God himſelf, who beſt knows mens hearts, ſaw it poſſible, and therefore laid the heavieſt puniſhment upon it; *He that curſeth father or mother, let him die the death*, Exod. xxi. 17. And alas! our daily experience tells us, 'tis not only poſſible, but common, even this of uttering curſes. But 'tis to be feared, there is another yet more common, that is, the wiſhing curſes, though fear or ſhame keep them from ſpeaking out. How many children are there, that either through impatience of the government, or greedineſs of the poſſeſſions of their Parents, have wiſhed their deaths? But whoever doth ſo, let him remember, that how ſlily and fairly ſoever he carry it before men, there is One that ſees thoſe ſecreteſt wiſhes of his heart,

Sunday XIV. heart, and in his sight he assuredly passes for this heinous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing; and therefore, since he hath pronounced death to be the reward of that sin, 'tis not unreasonable to expect he may himself inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The *fifth Commandment* promiseth long life, as the reward of honouring the Parent; to which 'tis very agreeable, that untimely death be the punishment of the contrary: And sure there is nothing more highly contrary to that duty, than this we are now speaking of, the cursing our Parents.

Obedience. 13. The third duty we owe to them, is Obedience: This is not only contained in the *fifth Commandment*, but expressly enjoined in other Places of Scripture, *Eph.* vi. 1. *Children, obey your Parents in the Lord; for this is right:* And again, *Col.* iii. 20. *Children obey your Parents in all things, for this is well-pleasing unto the Lord.* We owe them an obedience in all things, unless where their commands are contrary to the commands of God; for in that case our duty to God must be preferred. And therefore if any Parent shall be so wicked, as to require his child to steal, to lye, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command; nay, he must disobey, or else he offends

offends againſt a higher duty, even that he owes to God his heavenly Father: Yet when it is thus neceſſary to refuſe obedience, he ſhould take care to do it in ſuch a modeſt and reſpectful manner, that it may appear it is conſcience only, and not ſtubbornneſs, moves him to it. But in caſe of all lawful commands, that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded, is too manifeſt every where in the world, where Parents generally have their children no longer under command, than they are under the rod: When they are once grown up, they think themſelves free from all obedience to them; or if ſome do continue to pay it, yet let the motive of it be examined, and it will in too many be found only worldly prudence: They fear to diſpleaſe their Parents, leſt they ſhould ſhorten their hand towards them, and ſo they ſhall loſe ſomewhat by it. But how few are there that obey purely upon conſcience of duty? This ſin of diſobedience to Parents was, by the law of *Moſes*, puniſhable with death, as you may read, *Deut.* xxi. 18. But if Parents now a days ſhould proceed ſo with their children, many might ſoon make themſelves childleſs. Sunday XIV.

14. But of all the acts of diſobedience, that of Marrying againſt the conſent of the Parent *Eſpecially in their Marriage.*

Sunday XIV. is one of the higheſt. Children are ſo much the goods, the poſſeſſions of their Parents, that they cannot, without a kind of theft, give away themſelves, without the allowance of thoſe that have the right in them: And therefore we ſee under the law, the *maid that had made any vow, was not ſuffer'd to perform it, without the conſent of the parent*, Numb. xxx. 5. The right of the Parent was thought of force enough to cancel and make void the obligation even of a vow; and therefore ſurely it ought to be ſo much conſidered by us, as to keep us from making any ſuch, whereby that right is infringed.

Miniſtring to their Wants. 15. A fourth duty to the Parent is to aſſiſt and miniſter to them in all their Wants, of what kind ſoever, whether weakneſs and ſickneſs of body, decayedneſs of underſtanding, or poverty and lowneſs in eſtate: In all theſe the child is bound, according to his ability, to relieve and aſſiſt them. For the two former, weakneſs of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very ſame benefit from the Parents; the child had then no ſtrength to ſupport, no underſtanding to guide it ſelf; the care of the Parents was fain to ſupply both theſe to it. And therefore in common gratitude, whenever either of theſe becomes the Parents caſe, as ſometimes by great age, or ſome accident, both do, the child is to per-

perform the same offices back again to them. As for that of relieving their poverty, there is the very same obligation to that with the former; it being but just to sustain thy Parent, who has formerly sustained thee. But besides this, Christ himself teacheth us, that this is contained within the precept of honouring their Parents; for when, *Mark* vii. 13. he accuses the *Pharisees of rejecting the commandment of God, to cleave to their own traditions*, he instances in this particular concerning the relieving of Parents: Whereby 'tis manifest, that this is a part of that duty which is injoined in the *fifth Commandment*, as you may see at large in the text; and such a duty it is, that no pretence can absolve or acquit us of it. How then shall those answer it, that deny relief to their poor Parents? that cannot part with their own excesses and superfluities, which are indeed their sins, to satisfy the necessities of those to whom they owe their being? Nay, some there are yet worse, who out of pride scorn to own their Parents in their poverty. Thus it often happens, when the child is advanced to dignity or wealth; they think it a disparagement to them to look on their Parents that remain in a low condition; it being the betraying, as they think, to the world, the meanness of their birth; and so the poor Parent fares the worse for the prosperity of his child. This is such a pride and unnatu-

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Sunday XIV. ralneſs together, as will ſurely find a ſharp vengeance from God; for if *Solomon* obſerves of pride alone, that it is the *forerunner of deſtruction*, Prov. xvi. 18. we may much rather conclude ſo of it, when it is thus accompanied.

Duty to be paid even to the worſt of Parents. 16. To this that hath been ſaid of the Duty of Children to their Parents, I ſhall add only this, That no unkindneſs, no fault of the Parent, can acquit the child of this Duty: But, as St. *Peter* tells ſervants, 1 *Pet.* ii. 18. that they *muſt be ſubject, not only to the good and gentle maſters, but alſo to the froward*; ſo certainly it belongs to children to perform Duty, not only to the kind and virtuous, but even to the harſheſt and wickedeſt Parent: For though the gratitude due to a kind Parent be a very forcible motive to make the child pay his Duty, yet that is not the only nor chiefeſt ground of it; that is laid in the command of God, who requires us thus to honour our Parents. And therefore though we ſhould ſuppoſe a Parent ſo unnatural, as never to have done any thing to oblige the child (which can hardly be imagined) yet ſtill the command of God continues in force, and we are in conſcience of that to perform that duty to our Parents, though none of the other tyes of gratitude ſhould lie on us.

Duty of Parents to Children. But as this is due from the Child to the Parent; ſo on the other ſide, there are other things

things also due from the Parents to the Child, and that throughout the several states and ages of it. Sunday XIV.

17. First, There is the care of nourishing and sustaining it; which begins from the very birth, and continues a Duty from the Parent, till the Child be able to perform it to himself: This is a Duty which nature teaches; even the savage beasts have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, *Whether the mother be obliged to give the child its first nourishment, by giving it suck her self*, because 'twill not be possible to affirm universally in the case; there being many circumstances which may alter it, and make it not only lawful, but best not to do it. All I shall say is, That where no impediment of sickness, weakness, or the like, does happen, 'tis surely best for the mother her self to perform this office; there being many advantages to the child by it, which a good mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive; for where such only are the grounds of forbearing it, they will never be able to justify the omission, they being themselves unjustifiable. *To nourish them.*

But besides this first care, which belongs to the body of the child, there is another

Sunday XIV. which should begin near as early, which belongs to their Souls; and that is, the bringing them to the Sacrament of Baptism, thereby to procure them an early right to all those precious advantages, which that Sacrament conveys to them. This is a Duty the Parents ought not to delay; it being most reasonable, that they, who have been instruments to convey the stain and pollution of sin to the poor infant, should be very earnest and industrious to have it washed off as soon as may be: Besides, the life of so tender a creature is but a blast, and many times gone in a moment: And though we are not to despair of God's mercy to those poor children who die without Baptism, yet surely those Parents commit a great fault, by whose neglect it is that they want it.

Bring them to Baptism.

Educate them.

18. Secondly, The Parents must provide for the Education of the child; they must, as *Solomon* speaks, *Prov.* xxii. 6. *Train up a child in the way he should go.* As soon, therefore, as children come to the use of reason, they are to be instructed; and that, first, in those things which concern their eternal well-being; they are by little and little to be taught all those things which God hath commanded them as their duty to perform; as also what glorious rewards he hath provided for them if they do it; and what grievous and eternal punishment if they do it not. These things ought, as early as is possible, to be

be inſtilled into the minds of children, which (like new veſſels) do uſually keep the ſavour of that which is firſt put into them: And therefore it nearly concerns all Parents to look they be at firſt thus ſeaſoned with virtue and religion. 'Tis ſure, if this be neglected, there is one ready at hand to fill them with the contrary: The Devil will be diligent enough to inſtil into them all wickedneſs and vice, even from their cradles: And there being alſo in all our natures ſo much the greater aptneſs to evil than to good, there is need of great care and watchfulneſs to prevent thoſe endeavours of that enemy of ſouls, which can no way be, but by poſſeſſing them at firſt with good things, breeding in them a love to virtue, and a hatred of vice; that ſo when the temptations come, they may be armed againſt them. This ſurely is, above all things, the Duty of Parents to look after, and the neglect of it is a horrible cruelty. We juſtly look upon thoſe Parents as moſt unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderneſs, compared to this of neglecting his Education; for by that he ruins his ſoul, makes him miſerable eternally; and, God knows, multitudes of ſuch cruel Parents there are in the world, that thus give up their children to be poſſeſſed by the Devil, for want of an early acquainting them with the ways of God: Nay, indeed, how few there are that Sunday XIV.

Sunday XIV. do conſcionably perform this Duty, is too apparent by the ſtrange rudeneſs and ignorance that is generally among youth; the children of thoſe, who call themſelves Chriſtians, being frequently as ignorant of God and Chriſt, as the mereſt Heathens. But whoever they are that thus neglect this great Duty, let them know, that it is not only a fearful miſery they bring upon their poor children, but alſo a horrible guilt upon themſelves: For, as God ſays to the careleſs watchman, *Ezek.* iii. 18. *That if any ſoul periſh* by his negligence, *that ſoul ſhall be required at his hands:* So ſurely will it fare with all Parents, who have this office of watchmen entruſted to them by God over their own Children. A ſecond part of Education is the bringing them up to ſome imployment, buſying them in ſome honeſt exerciſe, whereby they may avoid that great ſnare of the Devil, idleneſs; and alſo be taught ſome uſeful art or trade, whereby, when they come to age, they may become profitable to the commonwealth, and able to get an honeſt living to themſelves.

Means towards the Education of Children.

19. To this great Duty of educating of Children there is required, as Means, firſt, encouragement; ſecondly, correction. Encouragement is firſt to be tried; we ſhould endeavour to make Children in love with Duty, by offering them rewards and invitations; and whenever they do well, take notice of it, and encourage them to go on. It is

is an ill courſe ſome Parents hold, who think they muſt never appear to their children but with a face of ſowerneſs and auſterity. This ſeems to be that which St. *Paul* forewarns Parents of, when he bids *fathers* not to *provoke their children to wrath*, Col. iii. 21. To be as harſh and unkind to them, when they do well, as if they do ill, is the way to provoke them: And then the Apoſtle tells us, in the ſame verſe, what will be the iſſue of it; they will be diſcouraged, they will have no heart to go on in any good courſe, when the Parent affords them no countenance. The ſecond Means is correction; and this becomes ſeaſonable when the former will do no good. When all fair Means, Perſuaſions, and Encouragements prevail not, then there is a neceſſity of uſing ſharper; and let that be firſt tried in words, I mean, not by railing and foul language, but in ſober, yet ſharp reproof: But if that fail too, then proceed to blows. And in this caſe, as *Solomon* ſaith, *He that ſpareth his rod, hateth his ſon*, Prov. xiii. 24. 'Tis a cruel fondneſs, that to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs, which commonly befal the child that is left to himſelf. But then this correction muſt be given in ſuch a manner, as may be likely to do good: To which purpoſe, it muſt firſt be given timely; the child muſt not be ſuffered to run on in any ill, till it hath got a habit, and a ſtubbornneſs too.

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Sunday XIV. This is a great error in many Parents; they will let their children alone for divers years, to do what they list, permit them to lye, to steal, without ever so much as rebuking them; nay, perhaps, please themselves to see the witty shifts of the child, and think it matters not what they do while they are little. But alas! all that while the vice gets root, and that many times so deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, Correction must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. Thirdly, It must not be given in rage; if it be, it will not only be in danger of being immoderate, but it will lose its effects upon the child, who will think he is corrected, not because he has done a fault, but because his Parent is angry; and so will rather blame the Parent than himself: Whereas, on the contrary, care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be throughly amended.

The Parent to watch over their Souls, even when they are grown up.

20. Thirdly, After children are grown up, and are past the age of education, there are yet other offices for the Parent to perform to them; the Parent is still to watch over them, in respect of their Souls, to observe how they practise those precepts which are given them in their education, and accordingly to exhort, encourage, or reprove, as they find occasion.

21. So

21. So also for their outward estate, they are to put them into some course of living in the world. If God have blessed the Parent with wealth, according to what he hath, he must distribute to his children; remembring, that since he was the instrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it: They are therefore to be looked on as very unnatural Parents, who, so they may have enough to spend in their own riots and excess, care not what becomes of their children, never think of providing for them. Another fault is usual among Parents in this business; they defer all the provisions for them, till themselves be dead; heap up, perhaps, great matters for them against that time, but in the mean time afford them not such a competency as may enable them to live in the world. There are several mischiefs come from this: First, it lessens the child's affection to his Parent; nay, sometimes it proceeds so far, as to make him wish his death; which, though it be such a fault as no temptation can excuse in a child, yet 'tis also a great fault in a Parent to give that temptation. Secondly, It puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities: This is, I doubt not, a common effect of it. The hardness of Parents has often put Men upon very unlawful courses, which, when they are once

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To provide for their Subsistence.

Sunday XIV. acquainted with, perhaps they never leave, though the first occasion cease: And therefore Parents ought to beware how they run them upon those hazards. Besides, the Parent loses that contentment which he might have in seeing his children live prosperously and comfortably, which none but an arrant earth-worm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and that is, that the Parent get that wealth honestly, which he makes their portion; else 'tis very far from being a provision. There is such a curse goes along with an ill gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation, that I need say nothing to confirm the truth of it: Would God it were as generally laid to heart, as it seems to be generally taken notice of. Then surely Parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children; for this is not a way of providing for them: Nay, 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sowers the whole lump, bringing down curses

curſes upon all a man poſſeſſeth. Let all Parents therefore ſatisfy themſelves with ſuch proviſions for their children, as God ſhall enable them honeſtly to make; aſſuring themſelves, how little ſoever it be, 'tis a better portion than the greateſt wealth unjuſtly gotten; according to that of *Solomon*, Prov. xvi. 8. *Better is a little with righteouſneſs, than great revenues without right.* Sunday XIV.

22. A fourth thing the Parent owes to the child is good example. He is not only to ſet him rules of virtue and godlineſs, but he muſt himſelf give him a pattern in his own practice. We ſee the force of Example is infinitely beyond that of Precept, eſpecially where the perſon is one to whom we bear a reverence, or with whom we have a continual converſation; both which uſually meet in a Parent. It is therefore a moſt neceſſary care in all Parents to behave themſelves ſo before their children, that their Example may be a means of winning them to virtue. But, alas! this age affords little of this care; nay, ſo far 'tis from it, that there are none more frequently the inſtruments of corrupting children, than their own Parents. And indeed, how can it be otherwiſe? While men give themſelves liberty to all wickedneſs, 'tis not to be hoped, but that the children, which obſerve it, will imitate it; the child that ſeeth his father drunk, will ſurely think he may be ſo too, as well as his father. So he *To give them good Example.*

Sunday XIV. that hears him swear, will do the like; and so for all other vices: And if any Parent, that is thus wicked himself, should happen to have so much more care of his child's soul than his own, as to forbid him the things which himself practises, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that which himself freely does; and so he is never likely to be wrought upon by it. This Consideration lays a most strict tye upon all Parents to live Christianly; for otherwise they do not only hazard their own souls, but those of their children also, and as it were purchase an estate of inheritance in Hell.

To bless them. 23. A fifth Duty of Parents is blessing their children: The way of doing that is double; first, by their prayer; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate: And, secondly, by their piety; they are to be such persons themselves, as that a blessing may descend from them upon their posterity. This is often promised in Scripture to godly men, that their *seed shall be blessed:* Thus in the second Commandment God promises *to shew mercy to the thousandth generation of them that love him, and keep his commandments.* And it is very observable in the *Jews*, that though they were a *stiff-necked generation*, and had very grie-

grievouſly provoked God, yet the godlineſs of their fore-fathers, *Abraham*, *Iſaac*, and *Jacob*, did many times move God to ſave them from deſtruction. On the other ſide we ſee, that even good Men have fared the worſe for the iniquities of their fathers: Thus when *Joſiah* had deſtroyed idolatry, reſtored God's ſervice, and done good beyond all the kings that were before him; yet there was an old arrear of *Manaſſeh* his grandfather, which all this piety of his would not blot out, but he reſolves to *caſt* Judah *alſo out of his ſight*; as you may read at large, 2 *Kings*, chap. xxiii. If therefore Parents have any bowels, any kindneſs towards their children, any real deſire of their proſperity, let them take care, by their own godly life, to entail a bleſſing upon them. Sunday XIV.

24. Sixthly, Parents muſt take heed that they uſe their power over their children with equity and moderation, not to oppreſs them with unreaſonable Commands, only to exerciſe their own authority; but in all things of weight to conſider the real good of their children, and to preſs them to nothing which may not conſiſt with that. This is a rule whereof Parents may often have uſe, but in none greater than in the buſineſs of marrying their children, wherein many that otherwiſe are good Parents, have been to blame; when out of an eagerneſs of beſtowing them wealthily, they force them to marry utterly againſt *To give no unreaſonable Commands.*

Sunday XIV. againſt their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of Miſchiefs, ſuch as all the wealth in the world cannot repair. There are two things which Parents ought eſpecially to conſider in the matching their children; the firſt, how they may live Chriſtianly; and, to that purpoſe, to chooſe a virtuous and pious perſon to link them with. The ſecond is, how they may live chearfully and comfortably in this world; and to that end, though a competency of eſtate may be neceſſary to be regarded, yet ſurely abundance is no way requiſite, and therefore that ſhould not be too vehemently ſought after. That which much more tends to the happineſs of that ſtate, is the mutual kindneſs and liking of the parties; without which Marriage is, of all other, the moſt uncomfortable condition: and therefore no Parent ought to thruſt a child into it. I have now done with the firſt ſort of Relation, that of a Parent.

SUNDAY

SUNDAY XV.

Of Duty to our Brethren and Relations, Husband, Wife, Friends, Masters, Servants.

Sect. 1. THE second sort of Relation is that of a Brother. Now Brotherhood may be two-fold, either natural, or spiritual: The former may in the largest extent contain under it all mankind, all that partake of the same nature: But I shall not consider it so in this place; having already mentioned those general duties, which belong to all as such. I now speak of that natural Brotherhood that is between those that are the children of the same immediate parent: and the duty of these is to have united hearts and affections. This nature points out to them; they partaking in a more especial manner of each other's substance, and therefore ought to have the greatest tenderness and kindness each to other. Thus we see *Abraham* makes it an argument, why there should be *no contention between him and* Lot, *because they were Brethren*, Gen. xiii. 8. And though by Brethren there is meant only cousins, yet that helps the more strongly to conclude, that this nearer relation is in reason to be a greater bar to strife; as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

Dues to Brethren.

Natural.

2. This

Sunday XV.

The Necessity of Love among Brethren.

2. This Kindness and Love between Brethren and Sisters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in most danger of disagreeing: For the continual conversation that is among them, whilst they are at home in their father's house, will be apt to minister some occasion of jar. Besides, the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Joseph*'s Brethren envied him, because he had most of his father's love; and *Rachel* envied her sister *Leah*, because she was fruitful. Therefore for the preventing of such temptations, let all who have Brethren and Sisters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the same body, but will strive to advance and help forward the good of each other.

Spiritual Brotherhood.

3. The second kind of Brotherhood is spiritual: That contains all those who profess the same faith with us. The church in our baptism becomes a mother to each baptized person; and then surely they that have the relation of children to her, must have also the relation of Brethren to each other. And to this sort of Brethren also we owe a great deal

deal of tenderneſs and affection; the ſpiritual bond of religion ſhould, of all others, the moſt cloſely unite our hearts. This is the Brotherhood which St. *Peter* exhorts us to love, 1 *Pet.* ii. 17. And to it we are in an eſpecial manner bound to do all good offices. *Do good,* ſaith the Apoſtle, *to all, but eſpecially unto them who are of the houſhold of faith,* Gal. vi. 10. Our compaſſions are to be moſt melting towards them, of all others, in all their needs. Chriſt tells us, *That whoſoever gives but a cup of cold water to any in the name of a Diſciple, ſhall not loſe his reward,* Matt. x. 42. From whence we may aſſure our ſelves, that this peculiar love to Chriſtians as Chriſtians, is very acceptable in his ſight. Sunday XV.

4. Several Duties there are required of us to theſe Brethren: One principal is the holding Communion with them; and that firſt in doctrine. We are conſtantly to continue in the belief and profeſſion of all thoſe neceſſary truths, by which we may be marked out as followers and diſciples of Chriſt. This is that faith which St. *Jude* ſpeaks of, which was *once delivered to the ſaints,* Jude iii. By keeping whereof we continue ſtill united to this ſpiritual Brotherhood, in reſpect of profeſſion; which we muſt conſtantly do, what ſtorms and perſecutions ſoever attend it, according to the exhortation of the Apoſtle, Heb. x. 23. *Let us hold faſt the profeſſion of our faith without wavering.* Secondly, we *Our Duty to hold Communion with theſe Brethren.*

Sunday XV. are also, as opportunity serves, to communicate with them in all holy offices. We must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession: And therefore he that willingly withdraws himself from these, gives ground to suspect he will be apt to renounce the other also. But these parts of Communion we find strictly maintained by the first Christians, *Acts* ii. 42. *They continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers.* They continued, and that stedfastly; they were not frighted from it by any persecutions, though that were a time wherein they were tried with the sharpest sufferings; which may teach us, that it is not the danger that attends this Duty can acquit us of it.

To bear with their Infirmities.

5. Secondly, We are to bear with the Infirmities of our Christian Brethren; according to the advice of St. *Paul*, Rom. xv. 1. *We that are strong ought to bear the Infirmities of the weak.* If one that holds all necessary Christian truths, happen yet to be in some error, we are not for this either to forsake his Communion, or despise his person. This St. *Paul* teaches us in the case of that weak Brother, *who by error made a causless scruple about meats*, Rom. xiv. Where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not

not to despise him; as on the other side, he bids that weak one not to judge the stronger. The lesser differences in opinion must be born with on both sides, and must not in the least abate our brotherly Charity towards each other. Sunday XV.

6. Thirdly, We are to endeavour the restoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any Sin. Thus St. *Paul* commands the *Galatians*, that they should *restore him that was overtaken in a fault, considering themselves, lest they were also tempted.* We are not to look on him as a cast-away, to give him over as utterly desperate; neither are we to triumph over him, in respect of our own innocence, like the proud *Pharisee* over the poor Publican, *Luke* xviii. 11. but we are meekly to endeavour his recovery, remembring that our own frailty is such, that we are not secure from the like Falls. *To restore them after falls.*

7. Fourthly, We are to have a sympathy and fellow-feeling with these Brethren, to be nearly touched with whatsoever befals them, either as they are considered in society, or in single persons. In society first, and so they make up a Church; and that, either the universal, which is made up of all believers throughout the world, or any particular Church, which is made up of all the believers in that particular nation: And whatever happens to either of these, either the *To sympathize with them.*

Sunday XV. whole Church in general, or any such single part of it; especially that whereof our selves are members: We are to be much affected and moved with it, to rejoice in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and daily and earnestly to pray with *David*, Psal. li. 18. *O be favourable and gracious unto* Sion; *build thou the walls of* Jerusalem! and that especially when we see her in distress and persecution. Whosoever is not thus touched with the condition of the Church, is not to be looked on as a living member of it: For as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here. It was the Observation of the *Psalmist*, that *God's servants think upon the stones of* Sion, *and pity to see her in the dust*, Psal. cii. 14. And surely all his servants are still of the same temper, and cannot look on the ruins and desolations of the Church, without the greatest sorrow and lamentation. Secondly, We are to have this fellow-feeling with our Brethren considered as single persons. We are to account our selves concerned in every particular Christian, so as to partake with him in all his occasions, either of joy or sorrow. Thus the Apostle exhorts, *Rom.* xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.* And again, 1 *Cor.* xii. 26. under the similitude of the natural body he urges this duty, *Whether one member suffer, all*

all the members suffer with it; or one member be honoured, all the members rejoice with it. All these several effects of love we owe to these spiritual brethren. And this love is that which Christ hath made the badge of his Disciples, *John* xiii. 35. *By this shall all Men know that ye are my Disciples, if ye have love one to another:* So that if we mean not to cast off Discipleship to Christ, we must not forsake this love of the Brethren. Sunday XV.

8. The third relation is that between Husband and Wife. This is yet much nearer than either of the former, as appears by that text, *Ephes.* v. 31. *A Man shall leave father and mother, and cleave to his Wife, and they two shall be one flesh.* Several duties there are owing from one of these persons to the other. And first, for the Wife, she owes obedience. This is commanded by the Apostle, *Col.* iii. 18. *Wives, submit your selves unto your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord; that is, in all lawful commands: For otherwise 'tis here, as in the case of all other Superiors, God must be obeyed rather than man; and the Wife must not, upon her Husband's command, do any thing which is forbidden by God. But in all things, which do not cross some command of God's, this precept is of force, and will serve to condemn the peevish stubbornness of many Wives, who resist the lawful commands of their Husbands, *The Wife owes to the Husband Obedience.*

Sunday XV. only becauſe they are impatient of this duty of ſubjection, which God himſelf requires of them. But it may here be aſked, What if the Huſband command ſomething, which tho' it be not unlawful, is yet very inconvenient and imprudent, muſt the Wife ſubmit to ſuch a command? To this I anſwer, that it will be no diſobedience in her, but duty, calmly and mildly to ſhew him the inconveniences thereof, and to perſuade him to retract that command: But in caſe ſhe cannot win him to it by fair intreaties, ſhe muſt neither try ſharp language, nor yet finally refuſe to obey; nothing but the unlawfulneſs of the command being ſufficient warrant for that.

Fidelity. 9. Secondly, The Wife owes Fidelity to the Huſband, and that of two ſorts; Firſt, That of the bed. She muſt keep her ſelf pure and chaſte from all ſtrange imbraces; and therefore muſt not ſo much as give an ear to any that would allure her, but with the greateſt abhorrence reject all motions of that ſort, and never give any man, that has once made ſuch a motion to her, the leaſt opportunity to make a ſecond. Secondly, She owes him likewiſe Fidelity in the managing thoſe worldly affairs he commits to her; ſhe muſt order them ſo, as may be moſt to her Huſband's advantage, and not by deceiving and cozening of him, imploy his goods to ſuch uſes as he allows not of.

Love. 10. Thirdly, She owes him Love, and together with that, all friendlineſs and kindneſs of

of converſation: She is to endeavour to bring him as much aſſiſtance and comfort of life, as is poſſible, that ſo ſhe may anſwer that ſpecial end of the woman's creation, the being *a Help to her Husband*, Gen. ii. 13. And this in all conditions, whether health or ſickneſs, wealth or poverty, whatſoever eſtate God by his providence ſhall caſt him into, ſhe muſt be as much of comfort and ſupport to him as ſhe can. To this, all ſullenneſs and harſhneſs, all brawling and unquietneſs, is directly contrary; for that makes the Wife the burden and plague of the Man, inſtead of a help and comfort: And ſure, if it be a fault to behave one's ſelf ſo to any perſon, as hath already been ſhewed, how great muſt it be to do ſo to him, to whom the greateſt kindneſs and affection is owing? Sunday XV.

11. Nor let ſuch Wives think that any faults or provocations of the Huſband can juſtify their frowardneſs; for they will not, either in reſpect of religion or diſcretion. Not in religion; for where God has abſolutely commanded a duty to be paid, 'tis not any unworthineſs of the perſon can excuſe from it; nor in diſcretion, for the worſe a Huſband is, the more need there is for the Wife to carry her ſelf with that gentleneſs and ſweetneſs, that may be moſt likely to win him. This is the advice St. *Peter* gave the Wives of his time, 1 *Pet.* iii. 1. *Likewiſe, ye Wives, be in ſubjection to your own Husbands; that if any obey not the* *The Faults of the Huſband acquit not from theſe Duties.*

Sunday XV.

word, they also may without the word be won by the conversation of the Wives. It seems, the good behaviour of the Wives was thought a powerful means to win men from Heathenism to Christianity; and sure it might now-a-days have some good effects, if women would have but the patience to try it; at the least 'twould have this, that it would keep some tolerable quiet in families: Whereas, on the other side, the ill fruits of the Wives unquietness are so notorious, that there are few neighbourhoods but can give some instance of it. How many Men are there, that, to avoid the noise of a froward Wife, have fallen to company-keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all Wives therefore beware of administring that temptation: But whenever there happens any thing, which in kindness to her Husband she is to admonish him of, let it be with that softness and mildness, that it may appear 'tis love, and not anger, that makes her speak.

The Husband owes to the Wife Love.

12. There are also on the Husband's part several Duties. There is, First, Love; which St. *Paul* requires to be very tender and compassionate towards the Wife, as appears by the similitudes he useth in that matter, *Eph.* v. The one, that of the Love a Man bears to his natural body; *No man*, saith he, *ver.* 29. *ever yet hated his own flesh, but nourisheth and cherisheth it.* The other Love is that Christ bears

to

to his Church, which is far greater, *ver.* 25. both which he sets as patterns of this Love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them: Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gash their own flesh. Let those Husbands that tyrannize over their Wives, that scarce use them like human creatures, consider whether that be to love them as their own bodies. Sunday XV.

13. A second Duty of the Husband is Faithfulness to the bed. This is by God as well required of the Husband as the Wife. And tho' the world do seem to look on the breach of this Duty with less abhorrence in the Husband; yet sure, before that just Judge, the offence will appear no less on the Man's side, than the Woman's. This is certain, 'tis in both a breach of the vow made to each other at their marriage; and so, besides the uncleanness, a downright perjury: And those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, than merely of the sin. *Faithfulness.*

14. A third Duty of the Husband is to maintain and provide for the Wife. He is to let her partake with him in those outward good things wherewith God hath blessed him, and neither by niggardliness debar her of what *Maintenance.*

Sunday XV. is fit for her, nor yet by unthriftineſs ſo waſte his goods, that he ſhall become unable to ſupport her. This is certainly the Duty of the Huſband, who being, as hath been ſaid, to account his Wife as a part of his own body, muſt have the very ſame care to ſuſtain her, that he hath for himſelf. Yet this is not ſo to be underſtood, as to excuſe the Wife from her part of labour and induſtry, when that is requiſite; it being unreaſonable the Huſband ſhould toil to maintain the Wife in idleneſs.

Inſtruction. 15. Fourthly, The Huſband is to inſtruct the Wife in the things which concern her eternal welfare, if ſhe be ignorant of them. Thus St. *Paul* bids the *Wives learn of their Husbands at home*, 1 Cor. xiv. 35. which ſuppoſes, that the Huſband is to teach her. Indeed it belongs to every maſter of a family to endeavour, that all under his charge be taught all neceſſary things of this kind; and then ſure more eſpecially his Wife, who is ſo much nearer to him than all the reſt. This ſhould make men careful to get knowledge themſelves, that ſo they may be able to perform this Duty they owe to others.

Huſbands and Wives mutually to pray for and aſſiſt each other in all Good. 16. Laſtly, Huſbands and Wives are mutually to pray for each other, to beg all bleſſings from God, both ſpiritual and temporal, and to endeavour all they can to do all good to one another; eſpecially, all good to each other's ſouls, by ſtirring up to the performance of duty, and diſſuading and drawing back

back from all sin, and by being, like true yoke-fellows, helpful and assistant to each other, in the doing of all sorts of good, both to their own family, and all others within their reach. This is, of all other, the truest and most valuable love. Nay, indeed, how can it be said they do love at all, who contentedly let each other run on in a course that will bring them to eternal misery? And if the Love of Husbands and Wives were thus grounded in virtue and religion, 'twould make their lives a kind of Heaven on earth; 'twould prevent all those contentions and brawlings so common among them, which are the great plagues of families, and the lesser Hell in passage to the greater: And truly, where it is not thus founded, there is little comfort to be expected in Marriage. Sunday XV.

17. It should therefore be the care of every one, that means to enter upon that state, to consider advisedly before-hand, and to choose such a Person, with whom they may have this spiritual friendship; that is, such a one as truly fears God. There are many false ends of Marriage looked upon in the world; some marry for wealth, others for beauty, and generally they are only worldly respects that are at all considered: But, certainly, he that would marry as he ought, should contrive to make his Marriage useful to those better ends of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them: *The Virtue of the Person, the chief Consideration in Marriage.*

Sunday XV. them: And to that purpose the virtue of the person chosen, is more conducing than all the wealth in the world; though I deny not, but that a competency of that may likewise be considered.

Unlawful Marriages. 18. But above all things, let all take heed, that they make not such Marriages, as may not only be ill in their effects, but are actual sins at the time; such are the Marriages of those that were formerly promised to some other: In which case, 'tis sure, they rightly belong to those to whom they passed the first promise; and then for any other to marry them, during the life of that person, is to take the Husband or Wife of that other; which is direct adultery, as St. *Paul* tells us, *Rom.* vii. 3. The like Unlawfulness there is also in the Marriage of those who are within those degrees of kindred forbidden by God; the particulars whereof are set down in the 18th and 20th of *Leviticus*. And whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased Wife, which is as bad, commits that great sin of incest; and, so long as he continues to live with such his unlawful Wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches. It were well therefore if people would look on Marriage, as our Church

Church adviſes, as a thing not to be *undertaken lightly, unadviſedly, or wantonly, to ſatisfy Mens carnal luſts and appetites, but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God*; and in ſo doing, no doubt, a bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this relation between Huſband and Wife. Sunday XV.

19. The next is that between Friends: And this relation, if it be rightly founded, is of great nearneſs and uſefulneſs; but there is none more generally miſtaken in the world: Men uſually call them their Friends, with whom they have an intimacy and frequency of converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The drunkard thinks him his Friend, that will keep him company; the deceitful perſon, him that will aid him in his cheats; the proud man, him that will flatter him: And ſo generally in all vices they are looked on as Friends, that advance and further us in them. But, God knows, this is far from Friendſhip; ſuch a Friend as this the Devil himſelf is in the higheſt degree, who is never backward in ſuch offices. The true Friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in virtue, not in vice. In ſhort, a true Friend loves his Friend ſo, that he is very zealous of his good; and certainly he that is really ſo, will *Friendſhip.*

Sunday XV. will never be the instrument of bringing him to the greatest evil. The general duty of a *Its Duties.* friend then must be resolved to be the industrious pursuit of his friend's real advantages, in which there are several particulars contained.

Faithfulness. 20. As, First, Faithfulness in all trusts committed to him by his friend, whether that of goods or secrets: He that betrays the trust of a friend in either, is by all men looked upon with abhorrence, it being one of the highest falsenesses and treacheries; and for such treacherous wounds, the Wise man tells us, *every friend will depart*, Eccluf. xxii. 22.

Assistance. 21. Secondly, 'tis the duty of a friend to be assisting to his friend in all his outward needs; to counsel him, when he wants advice; to chear him, when he needs comfort; to give him, when he wants relief; and to endeavour his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David*, *he loved him as his own soul*; and we see, he not only contrives for his safety, when he was in danger, but runs hazards himself, to rescue and deliver his friend; draws his father's anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* xx.

Admonition. 22. The third and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavour to advance that in piety and virtue, by all means within his power, by

by exhortations and encouragements to all virtue, by earneſt and vehement diſſuaſions from all ſin; and not only thus in general, but by applying to his particular wants, eſpecially by plain and friendly reproofs, where he knows or reaſonably believes there is any fault committed. This is, of all others, the moſt peculiar duty of a friend, it being indeed that which none elſe is qualified for. Such an unwillingneſs there is in moſt men to hear of their faults, that thoſe that undertake that work, had need have a great prepoſſeſſion of their hearts, to make them patient of it. Nay, it is ſo generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into ſecurity; his not reproving will be apt to make the other think he does nothing worthy of reproof, and ſo he tacitly acts that baſeſt part of a flatterer, ſooths and cheriſhes him in his ſin. When yet farther it is conſidered how great need all men have, at ſome time or other, of being admoniſhed, 'twill appear a moſt unfriendly, yea, a cruel thing, to omit it. We have that natural partiality to our ſelves, that we cannot ſo readily diſcern our own miſcarriages, as we do other mens; and therefore 'tis very neceſſary they ſhould ſometimes be ſhewed us by thoſe, who ſee them more clearly; and the doing this at the firſt may prevent the multiplying of more: Whereas, if we be ſuffered to go unreproved, Sunday XV.

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Sunday XV. it often comes to such a habit, that reproof will do no good. And then how shall that person be able to answer it, either to God or himself, that has by his silence betrayed his friend to this greatest mischief? 'Tis the expression of God himself, speaking of a friend, *Thy friend, which is as thine own soul*, Deut. xiii. 6. And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their souls, which we ought to have of our own. It will therefore be very fit for all that have entred any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reproved party for censoriousness or unkindness.

Prayer. 23. Fourthly, To these several parts of kindness must be added that of Prayer. We must not only assist our friends, our selves, in what we can, but we must call in the Almighty's aid to them; recommending them earnestly to God for all his blessings, both temporal and spiritual.

Constancy. 24. Lastly, We must be constant in our friendships, and not out of a lightness of humour grow weary of a friend, only because we have had him long. This is great injustice to him, who, if he have behaved himself

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self well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in our selves; for it is the casting away the greatest treasure of human life; for such certainly is a tried friend. The wisest of Men gives warning of it, *Prov.* xxvii. 10. *Thine own friend, and thy father's friend, forsake not.* Nay farther, 'tis not every light offence of a friend, that should make thee renounce his friendship; there must be some allowance made to the infirmities of men; and if thou hast occasion to pardon him somewhat to day, perhaps thou mayst give him opportunity to requite thee to morrow; therefore nothing but unfaithfulness, or incorrigible vice, should break this band.

Servants owe to their Masters Obedience.

25. The last relation is that between Masters and Servants; both which owe Duty to each other. That of the Servant is, first, obedience to all lawful commands. This is expressly required by the Apostle, *Eph.* vi. 6. *Servants, obey in all things your masters,* &c. And this obedience must not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort, *ver.* 7. *With good will doing service:* And to help them herein, they are to consider, that it is to the Lord, and not unto men. God has commanded servants thus to obey their masters; and therefore the Obedience they pay, is to God; which may well make them do it chearfully, how

Sunday XV. how harſh or unworthy ſoever the maſter be, eſpecially if what the Apoſtle farther urgeth, *ver.* 8. be conſidered, *that there is a reward to be expected from God for it.*

Faithfulneſs. 26. The ſecond duty of the ſervant is Faithfulneſs, and that may be of two ſorts: One, as oppoſed to eye-ſervice, the other to purloining or defrauding. The firſt part of Faithfulneſs is the doing of all true ſervice to his maſter, not only when his eye is over him, and he expects puniſhment for the omiſſion, but at all times, even when his maſter is not likely to diſcern his failing; and that ſervant that doth not make conſcience of this, is far from being a faithful ſervant, this eye-ſervice being by the Apoſtle ſet oppoſite to that ſingleneſs of heart which he requires of ſervants, *Eph.* vi. 5. The ſecond ſort of Faithfulneſs conſiſts in the honeſt managery of all things intruſted to him by his maſter, the not waſting his goods (as the unjuſt ſteward was accuſed to have done, *Luke* xvi) whether by careleſs imbezelling of them, or by converting any of them to his own uſe, without the allowance of his maſter. This latter is that purloining of which the Apoſtle warns ſervants, *Tit.* ii. 10. and is indeed no better than arrant theft: Of this kind are all thoſe ways, that the ſervant hath of gaining to himſelf by the loſs and damage of his maſter; as the being bribed to make ill bargains for him, and many the like:

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Nay, indeed, this sort of unfaithfulness is worse than common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the other sort of unfaithfulness, that of wasting, tho' without gain to themselves, it differs not much in effect from this, the Master may lose as much by the one as the other; and then, what odds is it to him, whether he be robbed by the covetousness, or negligence of his Servant? And it is still the same breach of trust with the former; for every Master is supposed to intrust his affairs as well to the care as the honesty of his Servant; for 'twould be little advantage to the Master to be secured that his Servant would not himself cheat him, whilst, in the mean time, he would by his carelessness give opportunities to others to do it. Therefore he that does not carefully look to his Master's profit, deceives his trust, as well as he that unjustly provides for his own. Sunday XV.

27. A third Duty of a Servant is patience and meekness under the reproofs of his Master, *not answering again*, as the Apostle exhorts, *Tit.* ii. 9. that is, not making such surly and rude replies, as may increase the Master's displeasure, a thing too frequent among Servants, even in the justest reprehensions; whereas St. *Peter* directs them patiently to suffer even the most undeserved correction, even when they *do well, and suffer for it*, 1 Pet. ii. 20. But the patient suffering of *Submission to Rebuke.*

Sunday XV. Rebuke is not all that is required of Servants in this matter: They must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

Diligence. 28. A fourth Duty of a Servant is Diligence. He must constantly attend to all those things which are the Duties of his place, and not give himself to idleness and sloth, nor yet to company-keeping, gaming, or any other disorderly course, which may take him off from his Master's business. All these are necessary Duties of a Servant, which they are carefully and conscionably to perform, not so much to escape their Master's anger, as God's, who will certainly call every one of them to an account, how they have behaved themselves towards their earthly Masters.

Masters owe to their Servants Justice. 29. Now, on the other side, there are some things also owing from the Masters to their Servants: As first, the Master is bound to be just to them, in performing those conditions on which they were hired; such are commonly the giving them food and wages: And that Master that with-holds these, is an oppressor.

Admonition. 30. Secondly, The Master is to admonish and reprove the Servant in case of fault; and that not only in faults against them, wherein few Masters are backward; but also, and more especially in faults against God, whereat eve-

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ry Maſter ought to be more troubled, than at thoſe which tend only to his own loſs or inconvenience; the diſhonour of God, and the hazard of the meaneſt man's ſoul, being infinitely more worthy our diſquiet, than any thing of the other kind can be. And therefore, when Maſters are preſently on fire for any little negligence or fault of a Servant towards themſelves, and yet can without trouble ſee them run into the greateſt ſins againſt God, 'tis a ſign they conſider their own concernments too much, and God's glory and their Servants ſouls too little. This is too commonly the temper of Maſters; they are generally careleſs how their Servants behave themſelves towards God, how diſorderly and profane their families are; and therefore never beſtow any Exhortation or Admonition to perſuade them to virtue, or draw them from vice: Such Maſters forget that they muſt one day give an account, how they have governed their families. It is certainly the Duty of every ruler, to endeavour to advance piety and godlineſs among all thoſe that are under his charge; and that as well in this leſſer dominion of a family, as in the greater of a realm or nation. Of this *David* was ſo careful, that we ſee he profeſſes, *Pſal.* ci. 7. *That no deceitful Perſon ſhould dwell in his houſe; that he that told lyes, ſhould not tarry in his ſight.* So much he thought himſelf bound to provide, that his family might be Sunday XV.

Sunday XV. a kind of Church, an assembly of godly, upright persons: And if all Masters would endeavour to have theirs so, they would, besides the eternal reward of it hereafter, find a present benefit by it; their worldly business would thrive much the better; for if their Servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

31. But as it is the Duty of Masters to admonish and reprove their Servants, so they must also look to do it in a due manner, that is, so as may be most likely to do good; not in passion and rage, which can never work the Servant to any thing but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

Good Examples. 32. A third Duty of the Master is to set a good Example of honesty and godliness to his Servants, without which 'tis not all the exhortations or reproofs he can use, will ever do good; or else he pulls down more with his Example, than 'tis possible for him to build with the other: And 'tis madness for a drunken or profane Master to expect a sober and godly family.

Means of Instruction. 33. Fourthly, The Master is to provide that his Servants may not want Means of being

ing instructed in their Duty, as also that they may daily have constant times of worshipping God publickly, by having prayers in the family. But of this I have spoken before, under the head of Prayer, and therefore shall here say no more of it. Sunday XV.

34. Fifthly, The Master, in all affairs of his own, is to give reasonable and moderate Commands, not laying greater burdens on his Servants than they are able to bear, particularly, not requiring so much work, that they shall have no time to bestow on their souls; as, on the other side, he is not to permit them to live so idly, as may make them either useless to him, or may betray themselves to any ill. *Moderation in Command.*

35. Sixthly, The Master is to give his Servants Encouragement in Well-doing, by using them with that bounty and kindness, which their faithfulness, and diligence, and piety deserves; and finally, in all his dealing with them he is to remember, that himself hath, as the Apostle saith, *Eph.* vi. 6. *a Master in Heaven*, to whom he must give an account of the usage of his meanest Servant on earth. *Encouragement in Well-doing.*

Thus have I briefly run through those several relations, to which we owe particular Duty; and so have done with that first branch of Duty to our Neighbours, that of Justice.

SUNDAY XVI.

Other branches of our Duty to our Neighbour: Of Charity to Mens Souls, Bodies, Goods, and Credit.

Charity. Sect. 1. THE second branch of Duty to our Neighbours is Charity, or Love. This is the great Gospel-duty so often enjoined us by Christ, the *New Commandment*, as himself calls it, *John* xiii. 34. *That ye love one another:* And this is again repeated twice in one chapter, *John* xv. 12, 17. and the first Epistle of St. *John* is almost wholly spent in the persuasion of this one Duty; by which we may see, it is no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John* xiii. 35. *By this shall all men know that ye are my Disciples, if ye have Love one to another.*

In the Affections. This Charity may be considered two ways: First, in respect of the Affections: Secondly, of the Actions. Charity in the Affections is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obligeth us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit: So this first part of Cha-

Charity binds us to wish all good to them in all these. Sunday XVI.

And first for the Soul. If we have any the least spark of charity, we cannot but wish all good to mens souls; those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness and good wishes: And therefore, if we do not thus love one another, we are far from obeying that command of loving as he hath loved; for it was the Souls of men which he loved so tenderly, and both did and suffered so much for. Of this Love of his to Souls there are two great and special effects: The first, the purifying them here by his grace; the second, the making them everlastingly happy in his glory. And both these we are so far to copy out in our kindness, as to be earnestly desirous, that all men should arrive to that purity and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none, that himself carried a Soul about him, could be so cruel to that of another man's, as not sincerely to wish this, did not experience shew us there are some persons, whose malice is so deviliſh, as to reach even to the direct contrary, the wishing not only the sin, but the damnation of others. Thus may you have some, who, in any injury or oppression they suffer, make it their only comfort, that their enemies will damn themselves *To Mens Souls.*

Sunday XVI. selves by it; when, alas! that ſhould to a Chriſtian be much more terrible, than any ſuffering they could bring upon him. He that is of this temper, is a diſciple of Satan, not of Chriſt; it being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbour as our ſelves.* For it is ſure, no man that believes there is ſuch a thing as damnation, wiſhes it to himſelf; be he never ſo fond of the ways that lead to it, yet he wiſhes that may not be his journey's end: And therefore, by that rule of Charity, ſhould as much dread it for his Neighbour.

To their Bodies, Goods, and Credit.

Secondly, We are to wiſh all good to the Bodies of men, all health and welfare: We are generally tender enough of our own Bodies, dread the leaſt pain or ill that can befal them. Now Charity, by virtue of the forementioned precept, extends this tenderneſs to all others; and whatever we apprehend as grievous to our ſelves, we muſt be unwilling ſhould befal another. The like is to be ſaid of the other two, Goods and Credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid *to love our Neighbours as our ſelves.*

Effects of this Charity.

The Charity of the affections, if it be ſincere, will certainly have theſe ſeveral Effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the

the Duty, and so most strictly required of us: First, it will keep the mind in a peaceable and meek temper towards others, so far from seeking occasion of contentions, that no provocation shall draw us to it; for where we have kindness, we shall be unapt to quarrel, it being one of the special qualities of Charity, that it is *not easily provoked*, 1 Cor. xiii. 5. And therefore whoever is unpeaceable, shews his heart is destitute of this Charity. Secondly, it will breed compassion towards all the miseries of others: Every mishap that befals where we wish well, is a kind of defeat and disaster to our selves; and therefore, if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief and sorrow to see any in misery, and that according to the proportion of the suffering. Thirdly, It will give us joy in the prosperities of others. *Solomon* observes, *Prov.* xiii. 19. that *the desire accomplished is sweet to the soul*; and then whoever has this real desire of his Neighbour's welfare, his desire is accomplished in their prosperity; and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by St. *Paul*, Rom. xii. 15. *Rejoice with them that do rejoice, weep with them that weep.* Fourthly, It will excite and stir up our prayers for others: We are of our selves impotent, feeble creatures, unable to bestow blessings, where we most wish them; there- Sunday XVI.

Sunday XVI. therefore if we do indeed desire the good of others, we must seek it on their behalf from him, whence *every good and perfect gift cometh*, Jam. i. 17. This is so necessary a part of Charity, that without it our kindness is but an insignificant thing, a kind of empty compliment: For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes for forming them into prayers, which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes; but exhorts, that supplications, prayers, and giving of thanks, *be made for all men*, 1 Tim. ii. 1. which precept, all that have this true Charity of the heart, will readily conform to. These Severals are so naturally the fruits of this Charity, that it is a deceit for any man to persuade himself he hath it, who cannot produce these fruits to evidence it by.

It casts out Envy. But there is yet a farther excellency of this grace: It guards the mind, and secures it from several great and dangerous vices; as first from Envy: This is by the Apostle taught us to be the property of Charity, 1 *Cor.* xiii. 4. *Charity envieth not.* And indeed common reason may confirm this to us; for Envy is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which, we shewed before, was the effect of love: So that if love bear sway in the heart, 'twill certainly chase out Envy.

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How vainly then do those pretend to this virtue, that are still grudging and repining at every good hap of others? Sunday XVI.

Secondly, It keeps down pride and haughtiness. This is also taught us by the Apostle in the forementioned place; *Charity vaunteth not it self, is not puffed up:* And accordingly we find, that where this virtue of love is commanded, there humility is joined with it; thus it is, *Col.* iii. 12. *Put on therefore bowels of mercies, kindness, humbleness of mind:* And *Rom.* xii. 10. *Be kindly affectioned one to another; with brotherly love, in honour preferring one another:* Where you see how close an attendant humility is of love. Indeed it naturally flows from it; for love always sets a price and value upon the thing beloved, makes us esteem and prize it. Thus we too constantly find it in self-love; it makes us think highly of our selves, that we are much more excellent than other men. Now if love, thus placed on our selves, beget Pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility; for when we should see and value those gifts and excellencies of theirs, which now our Pride or our hatred make us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnify our selves upon such a comparison; we should certainly find cause to put the Apostle's exhortation in practice, *Phil.* ii. 4. *Pride.*

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Sunday XVI. That we ſhould *eſteem others betters than our ſelves.* Whoever therefore is of ſo haughty a temper, as to vilify and diſdain others, may conclude he hath not this Charity rooted in his heart.

Cenſoriouſneſs. Thirdly, It caſts out Cenſoriouſneſs and raſh judging. Charity, as the Apoſtle ſaith, 1 *Cor.* xiii. 5. *thinketh no evil*; is not apt to entertain ill conceits of others; but, on the contrary, as it follows, *ver.* 7. *believeth all things, hopeth all things*; that is, it is forward to believe and hope the beſt of all Men; and ſurely our own experience tells us the ſame, for where we love, we are uſually unapt to diſcern faults, be they never ſo groſs (witneſs the great blindneſs we generally have towards our own) and therefore ſhall certainly not be like to create them, where they are not, or to aggravate them beyond their true ſize and degree: And then to what ſhall we impute thoſe unmerciful cenſures and raſh judgments of others, ſo frequent among men, but to the want of this Charity?

Diſſembling. Fourthly, It caſts out Diſſembling and feigned Kindneſs: Where this true and real love is, that falſe and counterfeit one flies from before it: And this is the love we are commanded to have, ſuch as is *without Diſſimulation*, Rom. xii. 9. Indeed, where this is rooted in the heart, there can be no poſſible uſe of Diſſimulation; becauſe this is, in truth, all that the falſe one would ſeem to be, and

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so is as far beyond it, as nature is beyond art; nay, indeed, as a divine virtue is beyond a foul sin, for such is that hypocritical kindness; and yet it is to be feared, that does too generally usurp the place of this real Charity. The effects of it are too visible among us, there being nothing more common, than to see men make large professions to those, whom, as soon as their backs are turned, they either deride or mischief. Sunday XVI.

Fifthly, It casts out all Mercenariness, and Self-seeking; 'tis of so noble and generous a temper, that it despises all projectings for gain or advantage; *Love seeketh not her own*, 1 Cor. xiii. 5. And therefore that huckstering kind of love, so much used in the world, which places it self only there, where it may fetch in benefit, is very far from this Charity. *Self seeking.*

Lastly, It turns out of the heart all Malice and desire of Revenge, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast. 'Tis the property of *love, to bear all things*, 1 Cor. xiii. 7. to endure the greatest injuries, without thought of making any other return to them, than prayers and blessings; and therefore the malicious, revengeful person, is, of all others, the greatest stranger to this Charity. *Revenge.*

'Tis true, if this virtue were to be exercised but towards some sort of persons, it might consist with malice to others; it being possible for a man that bitterly hates one, to love *This Charity to be extended even to Enemies.*

Sunday XVI. love another: But we are to take notice, that this Charity must not be so confined, but must extend and stretch it self to all men in the world, particularly to Enemies; or else it is not that divine Charity commended to us by Christ. The loving of friends and benefactors is so low a pitch, that the very Publicans and sinners, the worst of men, were able to attain to it, *Matt.* v. 46. and therefore 'tis not counted rewardable in a disciple of Christ. No, he expects we shall soar higher, and therefore hath set us this more spiritual and excellent precept of loving of Enemies, *Matt.* v. 44. *I say unto you, Love your Enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you:* And whosoever does not thus, will never be owned by him for a disciple. We are therefore to conclude, that all which has been said, concerning this Charity of the Affections, must be understood to belong as well to our spitefullest Enemy, as our most obliging Friend. But because this is a duty, to which the forward nature of a man is apt to object much, 'twill not be amiss to insist a little on some considerations which may enforce it on us.

Motives thereunto: Command of Christ. And first, Consider what hath been already touched on, that it is the Command of Christ, both in the texts above-mentioned, and multitudes of others; there being scarce any precept so often repeated in the New Testament as this, of loving and forgiving of our Enemies.

mies. Thus, *Eph.* iv. 32. *Be ye kind one to another, tender-hearted, forgiving one another:* And again, *Col.* iii. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye.* So alſo, 1 *Pet.* iii. 9. *Not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing.* A whole volume of texts might be brought to this purpoſe, but theſe are certainly enough to convince any man, that this is ſtrictly required of us by Chriſt; and indeed I think there are few that ever heard of the Goſpel, but know it is ſo. The more prodigiouſly ſtrange is it, that men, that call themſelves Chriſtians, ſhould give no degree of obedience to it: Nay, not only ſo, but even publickly avow and profeſs the contrary, as we daily ſee they do; it being ordinary to have men reſolve and declare, that they will not forgive ſuch or ſuch a man; and no conſideration of Chriſt's Command can at all move them from their purpoſe. Certainly theſe men underſtand not what is meant by the very word *Chriſtian*, which ſignifies a Servant and Diſciple of Chriſt: And this Charity is the very badge of the one, and leſſon of the other: And therefore 'tis the greateſt abſurdity and contradiction to profeſs themſelves Chriſtians, and yet at the ſame time to reſiſt this ſo expreſs Command of that Chriſt, whom they own as their Maſter; *If I be a Maſter*, ſaith God, *where is* Sunday XVI.

Sunday XVI. *my fear?* Mal. i. 6. Obedience and reverence are so much the duties of servants, that no man is thought to look on him as a master, to whom he pays them not; *Why call ye me Lord, Lord, and do not the things which I say?* saith Christ, *Luke* vi. 46. The whole world is divided into two great families, Christ's and Satan's: And the obedience each man pays, signifies to which of these masters he belongs; if he obey Christ, to Christ; if Satan, to Satan. Now this sin of malice and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him; 'tis the taking his livery on our backs, the proclamation whose servants we are. What ridiculous impudence is it then, for men that have thus entred themselves of Satan's family, to pretend to be the servants of Christ? Let such know assuredly, that they shall not be owned by him, but at the great day of account be turned over to their proper master, to receive their wages in fire and brimstone.

Example of God. A second consideration is the Example of God. This is an argument Christ himself thought fit to use, to impress this Duty on us, as you may see, *Luke* vi. 35, 36. Where after having given the Command of loving Enemies, he encourages to the practice of it, by telling, that it is that which will make us the *children of the Highest* (that is, 'twill give us a likeness and resemblance to him, as children

dren have to their parents) *for he is kind to the unthankful and to the evil.* And to the same purpose you may read, *Matth.* v. 45. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust:* And sure this is a most forcible consideration to excite us to this Duty. God, we know, is the Fountain of perfection, and the being like to him, is the sum of all we can wish for; and though it was *Lucifer*'s fall, his ambition to be like the Most High, yet had the likeness he affected been only that of holiness and goodness, he might still have been an angel of light. This desire of imitating our heavenly Father, is the special mark of a child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not only in respect of the temporal mercies, which he indifferently bestows on all, his *sun and rain on the unjust*, as in the text fore-mentioned, but chiefly in his spiritual mercies. We are all, by our wicked works, *Col.* i. 21. *enemies to him*, and the mischief of that enmity would have fallen wholly upon our selves: God had no motive, besides that of his pity to us, to wish a reconciliation; yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruin, that he designs and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness; but the means

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Sunday XVI. he used for effecting this, is yet far beyond it: He sent his own Son from Heaven to work it; and that not only by persuasions, but sufferings also: So much did he prize us miserable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in Christ, both *in laying down his life for us enemies*, and also in that meek manner of doing it, which we find excellently set forth by the Apostle, 1 *Pet.* ii. 22, 23, 24. and commended to our imitation. Now surely, when all this is considered, we may well make St. *John*'s inference: *Beloved, if God so loved us, we ought also to love one another*, 1 John iv. 11. How shameful a thing is it, for us to retain displeasures against our brethren, when God thus lays by his towards us, and that when we have so highly provoked him.

The Disproportion between our Offences against God, and Mens against us.

This directs to a third consideration, the comparing our Sins against God with the Offences of our brethren against us; which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects: For, First, There is the majesty of the Person against whom we sin, which exceedingly increases the guilt; whereas between Man and Man there cannot be so great a distance: For though some Men are by God advanced to such eminency of dignity, as may make an injury offered to them the greater, yet still they are but Men of

of the same nature with us, whereas he is God blessed for ever. Secondly, There is his sovereignty and power, which is original in God; for we are his creatures, we have received our whole being from him; and therefore are, in the deepest manner, bound to perfect obedience; whereas all the sovereignty that one man can possibly have over another, is but imparted to them by God; and, for the most part, there is none of this neither in the case, quarrels being most usual among equals. Thirdly, There is his infinite bounty and goodness to us: All that ever we enjoy, whether in relation to this life, or a better, being wholly his free gift; and so there is the foulest ingratitude added to our other crimes: In which respect also 'tis impossible for one man to offend against another in such a degree: For though one may be (and too many are) guilty of unthankfulness towards men, yet, because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near so great as towards God it is. Lastly, There is the greatness and multitude of our sins against God, which do infinitely exceed all that the most injurious man can do against us; for we all sin much oftner, and more heinously against him, than any man, be he never so malicious, can find opportunities of injuring his brethren. This inequality and disproportion our Saviour intimates Sunday XVI.

Sunday XVI. in the parable, *Matt.* xviii. where our offences againſt God are noted by the *ten thouſand talents*, whereas our brethrens againſt us are deſcribed by the *hundred pence*. A talent hugely out-weighs a penny, and ten thouſand outnumbers a hundred: Yet ſo, and much more, does the weight and number of our ſins exceed all the offences of others againſt us. Much more might be ſaid to ſhew the vaſt inequality between the faults which God forgives us, and thoſe we can poſſibly have to forgive our brethren; but this, I ſuppoſe, may ſuffice to ſilence all the objections of cruel and revengeful perſons againſt this kindneſs to enemies. They are apt to look upon it as an abſurd and unreaſonable thing; but ſince God himſelf acts it in ſo much a higher degree, who can, without blaſphemy, ſay it is unreaſonable? If this, or any other ſpiritual duty, appear ſo to us, we may learn the reaſon from the Apoſtle, 1 *Cor.* ii. 14. *The carnal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him.* 'Tis the carnality and fleſhlineſs of our hearts that makes it ſeem ſo; and therefore, inſtead of diſputing againſt the duty, let us purge our hearts of that, and then we ſhall find that true, which the ſpiritual Wiſdom affirms of her doctrines, *Prov.* viii 9. *They are all plain to him that underſtandeth, and right to them that find knowledge.*

Pleaſantneſs of this duty. Nay, this loving of enemies is not only a reaſonable, but a pleaſant Duty; and that I

ſuppoſe

ſuppoſe as a fourth conſideration, there is a great deal of ſweetneſs and delight to be found in it. Of this, I confeſs, none can ſo well judge, as thoſe that have practiſed it: The nature even of earthly pleaſures being ſuch, that 'tis the enjoyment only that can make a man truly know them. No man can ſo deſcribe the taſte of any delicious thing to another, as that by it he ſhall know the reliſh of it; he muſt firſt actually taſte of it; and ſure 'tis much more ſo in ſpiritual pleaſures: And therefore, he that would fully know the Sweetneſs and Pleaſantneſs of this Duty, let him ſet to the practice, and then his own experience will be the beſt informer. But in the mean time, how very unjuſt, yea, and fooliſh is it, to pronounce ill of it before trial? for men to ſay, This is irkſome and intolerable, who never ſo much as once offered to try whether indeed it were ſo or no? Yet by this very means an ill opinion is brought up of this moſt delightful Duty, and paſſes current among men: whereas, in all juſtice, the teſtimony of it ſhould be taken only from thoſe who have tried it; and they would certainly give another account of it. Sunday XVI.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even thoſe, who look at it but at a diſtance, may diſcern ſomewhat of amiableneſs in it, if no other way, yet at leaſt by comparing it with the uneaſineſs of its con-

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trary. Malice and revenge are the most restless tormenting passions that can possess the mind of a man; they keep men in perpetual study and care how to effect their mischievous purposes; it disturbs their very sleep, as *Solomon* observes, *Prov.* iv. 16. *They sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall:* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them. A remarkable example of this we have in *Haman*, who, tho' he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despicable man, *Mordecai*, kept him from tasting contentment in all this, as you may see, *Esth.* chap. v. where, after he had related to his friends all his prosperities, *ver.* 11. he concludes thus, *ver.* 13. *Yet all this availeth me nothing, so long as I see* Mordecai *the* Jew *sitting at the King's gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no storms or winds can move: When the furious and revengeful man is like a wave, which the least blast tosses and tumbles from its place. But, besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves; they exasperate their enemies, and provoke them

them to do them greater mischiefs; nay, often-times they willingly run themselves upon the greatest miseries, in pursuit of their revenge; to which 'tis ordinary to see men sacrifice goods, ease, credit, life, nay, soul it self, not caring what they suffer themselves, so they may spite their enemy; so strangely does this wretched humour besot and blind them. On the contrary, the meek person, he often melts his adversary, pacifies his anger; *A soft answer turneth away wrath*, saith *Solomon*, Prov. xv. 1. And sure there is nothing can tend more to that end. But if it do happen that his enemy be so inhuman, that he miss of doing that, yet he is still a gainer by all he can suffer: For, First, He gains an opportunity of exercising that most Christian Grace of Charity and Forgiveness, and so at once of obeying the Command, and imitating the Example of his Saviour; which is, to a true Christian spirit, a most valuable advantage: And then, Secondly, He gains an accession and increase to his reward hereafter. And if it be objected, That that is not to be reckon'd into the present pleasure of the Duty, I answer, That the expectation and belief of it is; and that alone is a delight infinitely more ravishing, than the present enjoyment of all sensual pleasure can be. Sunday XVI.

The fourth consideration is, the danger of not performing this Duty; of which I might reckon up divers, but I shall insist only on that great one, which contains in it all the rest, and *If we forgive not, God will not forgive us.*

Sunday XVI. that is the forfeiting our own pardons from God, the having our sins against him kept still on his score, and not forgiven. This is a consideration that, methinks, should affright us into good nature; if it do not, our malice is greater to our selves than to our enemies: For alas! what hurt is it possible for thee to do to another, which can bear any comparison with that thou dost thy self, in losing the pardon of thy sins; which is so unspeakable a mischief, that the Devil himself, with all his malice, cannot wish a greater: 'Tis all he aims at, first, that we may sin, and then, that those sins may never be pardoned; for then he knows he has us sure enough; Hell and damnation being certainly the portion of every unpardoned sinner, besides all other effects of God's wrath in this life. Consider this, and then tell me, what thou hast got by the highest revenge thou ever actedst upon another? 'Tis a deviliſh phrase in the mouth of men, *That revenge is sweet*; but is it possible there can be (even to the most distemperate palate) any such sweetness in it, as may recompense that everlasting bitterness that attends it? 'Tis certain, no man in his wits can, upon sober judging, imagine there is. But, alas! we give not our selves time to weigh things, but suffer our selves to be hurried away with the heat of an angry humour, never considering how dear we must pay for it; like the silly bee, that in anger leaves at once her sting and her life

life behind her; the ſting may, perhaps, give ſome ſhort pain to the fleſh it ſticks in, but yet there is none but diſcerns the bee has the worſt of it, that pays her life for ſo poor a revenge: So it is in the greateſt act of our malice; we may perhaps leave our ſtings in others, put them to ſome preſent trouble, but that, compared with the hurt redounds to our ſelves by it, is no more than that inconſiderable pain is to death, nay, not ſo much; becauſe the miſchiefs that we bring upon our ſelves are eternal, to which no finite thing can bear any proportion. Remember then, whenſoever thou art contriving and plotting a revenge, that thou quite miſtakeſt the mark; thou thinkeſt to hit the enemy, and alas! thou woundeſt thy ſelf to death. And let no man ſpeak peace to himſelf, or think that theſe are vain terrors, and that he may obtain pardon from God, tho' he give none to his brethren: For he that is Truth it ſelf has aſſured us the contrary, *Matt.* vi. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* And leſt we ſhould forget the neceſſity of this Duty, he hath inſerted it in our daily prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* What a heavy curſe then does every revengeful perſon lay upon himſelf, when he ſays this prayer? He does, in effect, beg God not to forgive him; Sunday XVI.

Sunday XVI. him; and 'tis too sure that part of his prayer will be heard, he shall be forgiven just as he forgives, that is, not at all. This is yet farther set out to us in the parable of the Lord and the Servant, *Matt.* xviii. The Servant had obtained of his Lord the forgiveness of a vast debt, ten thousand talents, yet was so cruel to his fellow-servant, as to exact a poor trifling sum of an hundred pence; upon which his Lord recals his former forgiveness, and charges him again with the whole debt. And this Christ applies to our present purpose, *v.*35. *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us; and then all our sins return again upon us, and sink us to utter ruin. I suppose it needless to heap up more testimonies of Scripture for the truth of this; these are so clear, as may surely serve to persuade any man, that acknowledges scripture, of the great and fearful danger of this sin of uncharitableness. The Lord possess all our hearts with such a just sense of it, as may make us avoid it.

Gratitude to God. The last consideration I shall mention, is that of Gratitude. God hath shewed wonderful mercies to us; Christ hath suffered heavy things to bring us into a capacity of that mercy and pardon from God: And shall we not then think our selves obliged to some returns of

of thankfulneſs? If we will take the Apoſtle's judgment, he tells us, 2 *Cor.* v. 15. That ſince *Chriſt died for us all*, 'tis but reaſonable *that we ſhould not henceforth live unto our ſelves, but unto him that died for us.* Indeed, were every moment of our life conſecrated to his immediate ſervice, 'twere no more than common Gratitude requires, and far leſs than ſuch ineſtimable benefits deſerve. What a ſhameful unthankfulneſs is it then, to deny him ſo poor a ſatisfaction as this, the forgiving our brethren? Suppoſe a man, that were ranſomed either from death or ſlavery, by the bounty and ſufferings of another, ſhould upon his releaſe be charged by him, that ſo freed him, in return of that kindneſs of his, to forgive ſome ſlight debt, which was owing him by ſome third perſon; would you not think him the unthankfulleſt wretch in the world that ſhould refuſe this to ſo great a benefactor? Yet ſuch a wretch, and much worſe, is every revengeful perſon: Chriſt hath bought us out of eternal ſlavery, and that not with *corruptible things, as ſilver and gold; but with his own moſt precious blood*, 1 Pet. i. 18, 19. and hath earneſtly recommended to us the love of our brethren, and that with the moſt moving arguments, drawn from the greatneſs of his love to us: And if we ſhall obſtinately refuſe him in ſo juſt, ſo moderate a demand, how unſpeakable a vileneſs is it? And yet this we do downright, if we keep any malice or grudge

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Sunday XVI. grudge to any person whatsoever. Nay, farther, this is not barely an unthankfulness, but there is also joined with it a horrible contempt and despising of him. This peace and unity of brethren was a thing so much prized and valued by him, that, when he was to leave the world, he thought it the most precious thing he could bequeath; and therefore left it by way of legacy to his Disciples, *John* xiv. 27. *Peace I leave with you.* We use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them; and therefore, if we wilfully bangle away this so precious a legacy of Christ, 'tis a plain sign we want that love and esteem of him, which we have of our earthly friends; and that we despise him, as well as his legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations for the subduing it. *God grant they may make such impression on the reader, as may be available to that purpose!*

I shall only add this one advice, That these, or whatsoever other remedies against this sin, must be used timely: 'Tis oft-times the frustrating of bodily medicines, the applying them too late; and 'tis much oftner so in spiritual. Therefore, if it be possible, let these and the like considerations be so constantly and habitually fixed in thy heart, that they may frame it to such meekness, as may prevent all risings of Rancour or Revenge in thee: For it

The first rising of Rancour to be suppressed.

is much better they ſhould ſerve as armour to prevent, than as balſam to cure the wound. But if this paſſion be not yet ſo ſubdued in thee, but that there will be ſome ſtirrings of it, yet then be ſure to take it at the very firſt riſe, and let not thy fancy chew, as it were, upon the injury, by often rolling it in thy mind; but remember betimes the foregoing conſiderations, and withal, that this is a time and ſeaſon of trial to thee, wherein thou mayſt ſhew thou haſt profited in Chriſt's ſchool; there now being an opportunity offer'd thee either of obeying and pleaſing God, by paſſing by this offence of thy brother, or elſe of obeying and pleaſing Satan, that lover of diſcord, by nouriſhing hatred againſt him. Remember this, I ſay, betimes, before thou be inflamed; for if this fire be thoroughly kindled, it will caſt ſuch a ſmoak as will blind thy reaſon, and make thee unfit to judge, even in this ſo very plain a caſe, Whether it be better, by obeying God, to purchaſe to thy ſelf eternal bliſs, or, by obeying Satan, eternal torments. Whereas, if thou put the queſtion to thy ſelf, before this commotion and diſturbance of mind, 'tis impoſſible but thy underſtanding muſt pronounce for God; and then, unleſs thou wilt be ſo perverſe, that thou wilt deliberately chooſe death, thou wilt ſurely practiſe according to that ſentence of thy underſtanding. I ſhall add no more on this firſt part of Charity, that of the Affections.

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I proceed now to that of the Actions: And this indeed is it whereby the former must be approved. We may pretend great Charity within; but if none break forth in the Actions, we may say of that love, as St. *James* doth of the faith he speaks of, *that it is dead*, Jam. ii. 20. It is the loving in deed that must *approve our hearts before God*, 1 John. iii. 18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their souls, their bodies, their goods, and credit.

Charity in the Actions.

Towards the Mind of our Neighbour.

The soul, I formerly told you, may be considered either in a natural or spiritual sense; and in both of them Charity binds us to do all the good we can. As the soul signifies the Mind of a Man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy and chearfulness; especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labour by all Christian and fit means to chear the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2 *Cor.* i. 4.

His Soul.

But the soul in the spiritual sense is yet of greater concernment; and the securing of that is a matter of much greater moment than the refreshing of the mind only; in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life: and therefore,

fore, though we must not omit the former, yet on this we are to employ our most zealous Charities; wherein we are not to content our selves with a bare wishing well to the Souls of our brethren; this alone is a sluggish sort of kindness, unworthy of those who are to imitate the great Redeemer of Souls, who did and suffered so much in that purchase: No, we must add also our endeavour to make them that we wish them. To this purpose it were very reasonable to propound to our selves, in all our conversings with others, that one great design of doing some good to their Souls. If this purpose were fixed in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish ignorance of one would call upon thee to endeavour his instruction; the open sin of another, to reprehend and admonish him; the faint and weak virtue of another, to confirm and encourage him: Every spiritual want of thy brother may give thee some occasion of exercising some part of this Charity; or if thy circumstances be such, that, upon sober judging, thou think it vain to attempt any thing thy self, as if either thy meanness, or thy unacquaintedness, or any the like impediment, be like to render thy exhortations fruitless, yet if thou art industrious in thy Charity, thou mayest probably find out some other instrument, by whom to do it more successfully. There cannot

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Sunday XVI. not be a nobler ſtudy, than how to benefit mens Souls: And therefore, where the direct means are improper, 'tis fit we ſhould whet our wits for attaining of others. Indeed 'tis a ſhame we ſhould not as induſtriouſly contrive for this great ſpiritual concernment of others, as we do for every worldly trifling intereſt of our own; yet in them we are unwearied, and try one means after another, till we compaſs our end. But if, after all our ſerious endeavours, the obſtinacy of men do not ſuffer us, or themſelves rather, to reap any fruit from them; if all our wooings and intreatings of men, to have mercy on their own Souls, will not work on them, yet be ſure to continue ſtill to exhort by thy example: Let thy great care and tenderneſs of thy own Soul preach to them the value of theirs, and give not over thy compaſſions to them; but with the prophet, *Jer.* xiii. 17. *Let thy Soul weep in ſecret for them*; and with the Pſalmiſt, *Let rivers of waters run down thine eyes, becauſe they keep not God's law*, Pſal. cxix. 136. Yea, with Chriſt himſelf, weep over them, *who will not know the things that belong to their peace*, Luke xix. 42. And when no importunities with them will work, yet even then ceaſe not to importune God for them, that he will draw them to himſelf. Thus we ſee *Samuel*, when he could not diſſuade the people from that ſinful purpoſe they were upon, yet he profeſſes notwithſtanding, that he will not ceaſe praying

praying for them; nay, he looked on it as so much a Duty, that it would be sin for him to omit it; *God forbid*, says he, *that I should sin against the Lord, in ceasing to pray for you*, 1 Sam. xii. 23. Nor shall we need to fear that our prayers will be quite lost; for if they prevail not for those for whom we pour them out, yet, however, they will return into our own bosoms, *Psal.* xxxv. 13. we shall be sure not to miss of the reward of that Charity. Sunday XVI.

In the second place, We are to exercise this active Charity toward the Bodies of our neighbours: We are not only to compassionate their pains and miseries, but also to do what we can for their ease and relief. The good *Samaritan*, Luke x. had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no, nor good words neither, that avail in such cases, as St. *James* tells us, *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give him not those things that are needful to the body, what doth it profit?* Jam. ii. 15, 16. No sure, it profits them nothing in respect of their Bodies; and it will profit thee as little in respect of thy Soul: It will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethren, is a thing so strictly required of us, that we find it set down, *Mat.* xxv. as the especial thing we shall be tried by at the *Charity in respect of the Body.*

Sunday XVI. laſt day, on the omiſſion whereof is grounded that dreadful ſentence, *ver.* 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his angels.* And if it ſhall now be aſked, What are the particular acts of this kind, which we are to perform? I think we cannot better inform our ſelves, for the frequent and ordinary ones, than from this Chapter, where are ſet down theſe ſeverals, *The giving meat to the hungry, and drink to the thirſty, harbouring the ſtranger, clothing the naked, and viſiting the ſick and impriſoned*; by which *viſiting* is meant, not a bare coming to ſee them, but ſo coming, as to comfort and relieve them; for otherwiſe it will be but like the *Levite* in the Goſpel, *Luke* x. who came and *look'd on the wounded man*, but did no more; which will never be accepted by God. Theſe are common and ordinary exerciſes of this Charity, for which we cannot want frequent opportunities. But beſides theſe, there may ſometimes, by God's eſpecial providence, fall into our hands occaſions of doing other good offices to the Bodies of our neighbours; we may ſometimes find a wounded man, with the *Samaritan*, and then 'tis our Duty to do as he did; we may ſometimes find an innocent perſon condemned to death, as *Suſanna* was, and then are with *Daniel* to uſe all poſſible endeavour for their deliverances. This caſe *Solomon* ſeems to refer to, *Prov.* xxiv. 11, 12. *If thou forbear to deliver him that is drawn unto death, and*

them

them that are ready to be ſlain: If thou ſayeſt, Behold, we know it not: Doth not he that pondereth the heart, conſider? and he that keepeth thy ſoul, doth not he know it? Shall not he render to every man according to his deeds? We are not lightly to put off the matter with vain excuſes, but to remember, that God, who knows our moſt ſecret thoughts, will ſeverely examine, whether we have willingly omitted the performance of ſuch a Charity. Sometimes again (nay, God knows, often now-a days) we may ſee a man, that by a courſe of intemperance is in danger to deſtroy his health, to ſhorten his days; and then it is a due Charity, not only to the Soul, but to the Body alſo, to endeavour to draw him from it. It is impoſſible to ſet down all the poſſible acts of this corporal Charity, becauſe there may ſometimes happen ſuch opportunities, as none can foreſee: We are therefore always to carry about us a ſerious reſolution of doing whatever good of this kind we ſhall at any time diſcern occaſion for; and then whenever that occaſion is offer'd, we are to look on it as a call, as it were from Heaven, to put that reſolution in practice. This part of Charity ſeems to be ſo much implanted in our natures, as we are men, that we generally account them not only unchriſtian, but inhuman, that are void of it; and therefore I hope there will not need much perſuaſion to it, ſince our very nature inclines us: But certainly that very conſideration will

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Sunday XVI. ſerve hugely to increaſe the guilt of thoſe that are wanting in it: For ſince this command is ſo agreeable even to fleſh and blood, our diſobedience to it can proceed from nothing but a ſtubbornneſs and reſiſtance againſt God, who gives it.

SUNDAY XVII.

Of Charity, Alms-giving, &c. *Of Charity in reſpect of our Neighbour's Credit,* &c. *Of Peace-making. Of going to Law. Of Charity to our Enemies,* &c.

Charity in reſpect of the Goods.

Sect. 1. THE third way of expreſſing this Charity is towards the Goods or Eſtate of our Neighbour: We are to endeavour his thriving and proſperity in theſe outward good things; and to that end, be willing to aſſiſt and further him in all honeſt ways of improving or preſerving them, by any neighbourly and friendly office. Opportunities of this do many times fall out. A man may ſometimes, by his power or perſuaſion, deliver his Neighbour's Goods out of the hands of a thief or oppreſſor; ſometimes again, by his advice and counſel, he may ſet him in a way of thriving, or turn him from ſome ruinous courſe; and many other occaſions there may be of doing good turns to another, without any loſs or damage to our ſelves; and

Towards the Rich. then we are to do them even to our rich Neighbours, thoſe that are as wealthy (perhaps

haps much more so) as our selves; for though Charity do not bind us to give to those that want less than our selves, yet whenever we can further their profit, without lessening our own store, it requires it of us: Nay, if the damage be but light to us, in comparison of the advantage to him, it will become us rather to hazard that light damage, than lose him that greater advantage. Sunday XVII.

2. But towards our poor Brother Charity ties us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but, as far as we are able, give freely what is necessary to him. This Duty of Alms-giving is perfectly necessary for the approving our love not only to men, but even to God himself, as St. *John* tells us, 1 *John* iii. 17. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is a man, and bears the image of God) suffer all extremities, rather than part with any thing to relieve him. On the other side, the performance of this duty is highly acceptable with God, as well as with men *Towards the Poor.*

3. 'Tis call'd, *Heb.* xiii. 16. *A sacrifice wherewith God is well pleased:* And again, *Phil.* iv. 18. St. *Paul* calls their Alms to him, *A sacrifice ac-*

Sunday XVI. *ceptable, well pleasing to God:* And the Church hath always look'd on it as such, and therefore joined it with the solemnest part of worship, the holy Sacrament. But because even sacrifices themselves, under the law, were often made unacceptable, by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this sacrifice.

Motives of Alms-giving. 4. Of these there are some that respect the Motive, some the Manner of our giving. The Motive may be three-fold, respecting God, our neighbour, and our selves. That which respects God, is obedience and thankfulness to him: He has commanded we should give Alms, and therefore one special end of our doing so must be the obeying that precept of his. And it is from his Bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfulness for it; for as the *Psalmist* saith, *Our Goodness extendeth not unto God*, Psal. xvi. 2. That tribute which we desire to pay out of our estates, we cannot pay to his Person: 'Tis the Poor that are, as it were, his proxy and receivers; and therefore, whatever we should, by way of thankfulness, give back again unto God, our Alms is the way of doing it. 2*dly*, In respect of our neighbour, the Motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief. 3*dly*, In respect of our selves, the Motive is to be the hope of that eternal Reward promised to this performance.

This

This Christ points out to us, when he bids us *lay up our treasure in Heaven*, Mat. vi. 20. and to *make us friends of the mammon of unrighteousness, that they way receive us into everlasting habitations*, Luke xvi. 9. that is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in Heaven, to gain a title to those endless felicities, which God hath promised to the charitable; that is the harvest we must expect of what we sow in these works of mercy, which will be so rich, as would abundantly recompense us, tho' we should, as the Apostle speaks, 1 *Cor.* xiii. 3. *bestow all our goods to feed the poor*. But then we must be sure we make this our sole aim, and not, instead of this, propose to our selves the praise of men, as the motive of our Charity; that will rob us of the other. This is expresly told us by Christ, *Matt.* vi. They that set their hearts on the credit they shall gain with men, must take that as their portion, *ver.* 2. *Verily I say unto you they have their reward*: They choose, it seems, rather to have men their paymasters, than God, and to them they are turned off; that little airy praise they get from them, is all the reward they must expect; *Ye have no reward of my Father which is in Heaven*, ver. 1. We have therefore need to watch our hearts narrowly, that this desire of vain-glory steal not in, and befool us into that miserable exchange of a vain blast of mens breath, for those substantial and eternal Joys of Heaven. Sunday XVII.

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5. In the second place we must take care of our Alms-giving, in respect of the Manner; and in that, first, we must give chearfully.

Manner of Alms-giving.

Men usually value a small thing, that is given chearfully, and with a good heart, more than a much greater, that is wrung from a Man with grudging and unwillingness; and God is of the same mind, he loves a *chearful giver*, 2 *Cor.* ix. 7. which the Apostle makes the reason of the foregoing Exhortation of not *giving grudgingly, or as of necessity*, ver. 6. And sure 'tis no unreasonable thing that is herein required of us; there being no duty that has, to human nature, more of pleasure and delight, unless it be where covetousness or cruelty have quite worked out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable Alms brings to a poor wretch? how it revives, and puts new spirits in him, that was even sinking? Certainly, the most sensual creature alive knows not how to bestow his money on any thing that shall bring him in so great a delight: and therefore methinks it should be no hard matter to give, not only without grudging, but even with a great deal of alacrity and chearfulness, it being the fetching in of pleasure to our selves.

Chearfully

The fear of impoverishing our selves by it, vain and impious.

6. There is but one objection can be made against this, and that is, that the danger of impoverishing one's self by what one gives, may take off that pleasure, and make men either

ther not give at all, or not so chearfully. To this I answer, That first, were this hazard never so apparent, yet, it being the command of God, that we should thus give, we are yet to obey chearfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case Christ tells us, *He that forsakes not all that he hath, cannot be his disciple.* Sunday XVII.

7. But, secondly, this is sure a vain supposition, God having particularly promised the contrary to the charitable, that it shall bring blessings on them, even in these outward things: *The liberal soul shall be made fat; and he that watereth, shall be watered also himself*, Prov. xi. 25. *He that giveth to the poor shall not lack*, Prov. xxviii. 27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this. Giving to the poor is directly the putting our wealth into his hands: *He that giveth to the poor, lendeth unto the Lord*, Prov. xix. 17. and that too on solemn promise of repayment, as it follows in that verse, *That which he hath given will he pay him again.* It is, amongst men, thought a great disparagement when we refuse to trust them; it shews, we either think them not sufficient, or not honest. How vile an affront is it then to God thus to distrust him? Nay, indeed, how horrid blasphemy, to doubt the security of that, for which he hath thus expressly past his word, who

Sunday XVII. who is Lord of all, and therefore cannot be insufficient; and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want contract and shut up thy bowels from thy poor brother; for tho' he be never likely to pay thee; yet God becomes his surety, and enters bond with him, and will most assuredly pay thee with increase. Therefore, it is so far from being damage to thee thus to give, that it is thy great advantage. Any man would rather chuse to put his money in some sure hand, where he may both improve, and be certain of it at his need, than to let it lie unprofitable by him, especially if he be in danger of thieves, or other accidents, by which he may probably lose it. Now alas! all that we possess is in minutely danger of losing: Innumerable accidents there are, which may, in an instant, bring a rich man to beggary. He that doubts this, let him but read the story of *Job*, and he will there find an example of it. And therefore, what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need, and that too with improvement and increase? In which respect it is that the Apostle compares Alms to Seed, 2 *Cor.* ix. 10. We know it is the nature of Seed that is sown, to multiply and increase; and so do all our acts of mercy, they return not single and naked

naked to us, but bring in their ſheaves with them, a moſt plenteous and bountiful harveſt. God deals not with our Alms, as we too often do with his graces, wrap them up in a napkin, ſo that they ſhall never bring in any advantage to us, but make us moſt rich returns; and therefore we have all reaſon moſt chearfully, yea, joyfully to ſet to this duty, which we have ſuch invitations to, as well in reſpect of our own intereſts as our neighbours needs. Sunday XVII.

8. Secondly, We muſt give ſeaſonably. It is true, indeed, there are ſome ſo poor, that an Alms can never come unſeaſonably, becauſe they always want; yet even to them there may be ſome ſpecial ſeaſons of doing it to their greater advantage; for ſometimes an Alms may not only deliver a poor man from ſome preſent extremity, but, by the right timing of it, may ſet him in ſome way of a more comfortable ſubſiſtence afterwards. And for the moſt, I preſume, it is a good rule, to diſpenſe what we intend to any, as ſoon as may be; for delays are hurtful oftentimes both to them and our ſelves. Firſt, as to them, it is ſure the longer we delay, the longer they groan under the preſent want; and after we have deſigned them a relief, it is in ſome degree a cruelty to defer beſtowing of it; for ſo long we prolong their ſufferings. You will think him a hard-hearted phyſician, that, having a certain cure for a man in pain, ſhould, when he might preſently apply it, make unneceſſary delays, *Give ſeaſonably.*

Sunday XVII. lays, and so keep the poor man still in torture: And the same it is here; we want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him. Or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to. Secondly, in respect of our selves, 'tis ill to defer; for thereby we give advantage to the temptations either of Satan, or our own covetous humour, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution our purposes cool, and never come to act; so many resolve they will repent, but, because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all. And so 'tis very apt to fall out in this case, especially with men who are of a covetous temper; and therefore they, of all others, should not trust themselves thus to delay.

Prudently. 9. Thirdly, We should take care to give prudently; that is, to give most where it is most needed, and in such a manner, as may do the receiver most good. Charities do often miscarry for want of this care; for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want, than to those who best deserve it; and so both encourage

courage the one in their idleneſs, and diſable our ſelves from giving to the other: Yet, I doubt not, ſuch may be the preſent wants, even of the moſt unworthy, that we are to relieve them; but where no ſuch preſſing need is, we ſhall do beſt to chuſe out the fitter objects of Charity, ſuch as are thoſe, who either are not able to labour, or elſe have a greater charge than their labour can maintain. And to thoſe our Alms ſhould be given alſo in ſuch manner, as may be moſt likely to do them good; the manner of which may differ according to the circumſtances of their condition: It may to ſome be beſt perhaps to give them by little and little; to others, the giving it all at once may tend more to their benefit; and ſometimes a ſeaſonable loan may do as well as a gift, and that may be in the power ſometimes of thoſe who are able to give but little. But when we thus lend on Charity, we muſt lend freely, without uſe; and alſo with a purpoſe, that if he ſhould prove unable to pay, we will forgive ſo much of the principal, as his needs require, and our abilites will permit. They want much of this Charity, who clap up poor debtors in priſon, when they know they have nothing to anſwer the debt, which is a great cruelty, to make another miſerable, when nothing is gained to our ſelves by it. Sunday XVII.

10. Fourthly, We ſhould give liberally: We muſt not be ſtrait-handed in our Alms, and give by ſuch pitiful ſcantlings, as will bring almoſt

Sunday XVII. almoſt no relief to the receiver, for that is a kind of mockery; 'tis as if one ſhould pretend to feed one that is almoſt famiſhed, by giving him a crumb of bread: Such doles as that would be moſt ridiculous; yet I fear 'tis too near the proportion of ſome mens Alms. Such men are below thoſe diſciples we read of, who knew only the baptiſm of *John*: for 'tis to be obſerved, that *John Baptiſt*, who was but the fore-runner of *Chriſt*, makes it a ſpecial part of his doctrine, that *he that hath two coats, ſhould impart to him that hath none*, Luke iii. 11. He ſays not, He that hath ſome great wardrobe, but even he that hath but two coats, muſt part with one of them: From whence we may gather, that whatſoever is above (not our vanity, but) our need, ſhould thus be diſpoſed of, when our brethrens neceſſity requires it. But if we look into the firſt time of the Goſpel, we ſhall find Chriſtianity far exceeded this proportion of *John*'s, the converts aſſigned not a part only, but frankly *gave all to the uſe of the Brethren*, Acts iv. And tho' that, being upon an extraordinary occaſion, will be no meaſure of our conſtant practice, yet it may ſhew us how prime and fundamental a part of Chriſtianity this of Charity is, that at the very firſt founding of the Church ſuch vaſt degrees of it were practiſed; And if we farther conſider what precepts of love are given us in the Goſpel, even to the *laying down our lives for the brethren*, 1 John iii. 16. we cannot imagine

gine our goods are, in God's account, so much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other. Sunday XVII.

11. A multitude of arguments might be brought to recommend this bounty to all that profess Christ: I shall mention only two, which I find used by St. *Paul* to the *Corinthians*, on this occasion; the first is the example of Christ, 2 *Cor.* viii 9. *For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptied himself of all that glory and greatness he enjoyed in Heaven with his Father, and submitted himself to a life of much meanness and poverty, only to enrich us: And therefore, for shame, let us not grudge to empty our coffers, to lessen somewhat of our heaps, to relieve his poor members. The second is the expectation of reward, which will be more or less, according to the degrees of our Alms, 2 *Cor.* ix. 6. *He that soweth sparingly, shall reap sparingly; and he that soweth bountifully, shall reap bountifully.* We think him a very improvident husbandman, that, to save a little seed at present, sows so thin, as to spoil his crop. And the same folly 'twill be in us, if by the sparingness of our Alms, we make our selves a lank harvest hereafter, lose either all, or a great part of those rewards, which God hath provided for the liberal Alms-giver. What is the proportion which

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may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality: One may give liberally, and yet another give more liberal than he. Besides, liberality is to be measured, not so much by what is given, as by the ability of the giver. A man of a mean estate may give less than one of a great, and yet be the more liberal person; because that little may be more out of his, than the greater is out of the other's. Thus we see Christ pronounces the poor widow to *have given much more to the treasury, than all the rich men*, Luke xxi. 3. not that her two mites were more than their rich gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance, what they might easily spare. Every man must herein judge for himself; we see the Apostle, tho' he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, 2 *Cor.* ix. 7. *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of Almsgiving (whatever the proportion be) we may do very well to follow the advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* xvi. 2. *Upon the*

the first day of the week let every one of you lay by him in store, as God hath prospered him. If men would do thus, lay by somewhat weekly in store for this work of Charity, it were the surest way not to be unprovided of somewhat to give, when an occasion offered it self; and by giving so by little and little, the expence would become less sensible, and so be a means to prevent those grudgings and repinings, which are apt to attend men in greater disbursements: And sure this were in other respects also a very proper course; for when a tradesman casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God, out of what he hath by his blessing gained. If any will say, they cannot so well weekly reckon their Gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly or quarterly, so it be done. But that somewhat should still be laid by in bank for these uses, rather than left loose to our sudden Charities, is sure very expedient; and I doubt not whoever will make trial of it, will upon experience acknowledge it to be so. Sunday XVII.

12. The fourth exercise of our Charity is towards the Credit of our neighbour: And of this we may have many occasions, sometimes towards the innocent, and sometimes also towards the guilty. If one, whom we know to be an innocent person, be slandered, and traduced; *Charity in respect of the Credit.*

Sunday XVII. duced; Charity binds us to do what we may, for the declaring his innocency, and delivering him from that falſe imputation; and that not only by witneſſing, when we are called to it, but by a voluntary offering our teſtimony on his behalf: Or, if the accuſation be not before a court of juſtice, and ſo there be no place for that our more ſolemn teſtimony, but that it be only a ſlander toſſed from one to another, yet even there we are to do what we can to clear him, by taking all occaſions publickly to declare what we know of his innocency. But even to the guilty there is ſome Charity of this kind to be performed, ſometimes by concealing the fault, if it be ſuch, that no other part of Charity to others make it neceſſary to diſcover it, or it be not ſo notorious, as that it will be ſure to betray it ſelf. The wounds of reputation are of all others, the moſt incurable; and therefore it may well become Chriſtian Charity to prevent them, even where they have been deſerved; and perhaps ſuch a tenderneſs in hiding the fault may ſooner bring the offender to repentance, if it be ſeconded (as it ought to be) with all earneſtneſs of private admonition: But if the fault be ſuch that it be not to be concealed, yet ſtill there may be place for this Charity, in extenuating and leſſening it, as far as the circumſtances will bear; as if it were done ſuddenly and raſhly, Charity will allow ſome abatement of the cenſure, which would belong

long to a designed and deliberate act; and so proportionably in other circumstances. But the most frequent exercises of this Charity happen toward those, of whose either innocency or guilt we have no knowledge, but are by some doubtful actions brought under suspicion: And here we must remember, that it is the property of love, not to think evil, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them our selves, and as much as lies in us, to keep others from them also, and so endeavour to preserve the Credit of our neighbour; which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these cases, I suppose, belongs that precept of Christ, *Matt.* vii. 1. *Judge not:* And when we consider how that is backed in the following words, *that ye be not judged*, we shall have cause to believe it no such light matter as the world seems to account it: Our unmerciful judging of others will be paid home to us, in the strict and severe judgment of God. Sunday XVII.

13. I have now gone through this active Charity, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we spake of Justice. If any think it improper, that the same acts should be made part of Justice and Charity too, I shall desire them to consider, that Charity being by Christ's *The acts of Charity, in some respects, acts of Justice also.*

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command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of Justice, since 'tis sure, paying of debts is a part of that: Yet, because in our common use we do distinguish between the offices of Justice and Charity, I have chose to enlarge on them in particular reference to Charity. But I desire it may still be remembred, that whatsoever is under precept, is so much a due from us, that we sin not only against Charity, but Justice too, if we neglect it; which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common error in this point. Men look upon their acts of mercy as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all; which is a very dangerous, but withal a very natural fruit of the former persuasion. If there be any Charities, wherein Justice is not concerned, they are those, which for the height and degrees of them are not made matter of strict duty, that is, are not in those degrees commanded by God; and even after these 'twill be very reasonable for us to labour; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14. To help us wherein there will be no better means, than to keep before our eyes that grand Rule of *loving our neighbours as our selves:* This the Apostle makes the sum of our whole Duty to our Neighbours, *Rom.* xiii. 9. Let this therefore be the standard whereby to measure all thy actions which relate to others; whenever any necessity of thy Neighbour's presents it self to thee, ask thy self, Whether, if thou wert in the like case, thy love to thy self would not make thee industrious for relief? and then resolve thy love to thy Neighbour must have the same effect for him. This is that royal law, as St. *James* calls it, *Jam.* ii. 8. which all that profess themselves subjects to Christ, must be ruled by; and whosoever is so, will not fail of performing all Charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none but wishes to have his good Name defended, his poverty relieved, his bodily suffering succoured; only it may be said, that in the spiritual wants there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them: It may therefore seem that such men are not, by virtue of this Rule, tied to those sorts of Charities. To this I answer, That the love of our selves, which is here set as the measure of that to our Neighbour, is to be understood to be that rea-

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The great Rule of Charity.

Sunday XVII. ſonable love, which men ought to have; and therefore, though a man fail of that due love he owes himſelf, yet his Neighbour hath not thereby forfeited his right, he has ſtill a claim to ſuch a degree of our love, as is anſwerable to that, which in right we ſhould bear to our ſelves; and ſuch I am ſure is this care of our ſpiritual eſtate; and therefore 'tis not our deſpiſing our own ſouls, that will abſolve us from Charity to other mens: Yet I ſhall not much preſs this duty in ſuch men, it being neither likely that they will be perſuaded to it, or do any good by it; their ill example will overwhelm all their good exhortations, and make them unfruitful.

Peace-making. 15. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is the making Peace and Amity among others; by doing whereof we may much benefit both the ſouls, bodies, goods, and credit of our brethren; for all theſe are in danger by ſtrife and contention. The reconciling of enemies is a moſt bleſſed work, and brings a bleſſing on the actors: We have Chriſt's word for it, *Bleſſed are the Peace-makers*, Matt. v. 9. And therefore we may be encouraged diligently to lay hold of all opportunities of doing this office of Charity, to uſe all our art and endeavour to take up all grudges and quarrels we diſcern among others; neither muſt we *only* labour to reſtore Peace, where

where it is loſt, but to preſerve it where it is: Firſt, generally, by ſtriving to beget in the hearts of all we converſe with, a true value of that moſt precious jewel, Peace; ſecondly, particularly, by a timely prevention of thoſe jars and unkindneſſes we ſee likely to fall out. It may many times be in the power of a diſcreet friend or neighbour to cure thoſe miſtakes and miſapprehenſions, which are the firſt beginnings of quarrels and contentions; and it will be both more eaſy and more profitable thus to prevent, than pacify ſtrifes. 'Tis ſure 'tis more eaſy; for when a quarrel is once broken out, 'tis like a violent flame, which cannot ſo ſoon be quenched, as it might have been, whilſt it was but a ſmothering fire: And then 'tis alſo more profitable; for it prevents many ſins, which in the progreſs of an open contention, are almoſt ſure to be committed. *Solomon* ſays, *In the multitude of words there wanteth not ſin*, Prov. x. 19. which cannot more truly be ſaid of any ſorts of words, than thoſe that paſs in anger; and then, tho' the quarrel be afterwards compoſed, yet thoſe ſins will ſtill remain on their account; and therefore it is a great Charity to prevent them. Sunday XVII.

16. But to fit a man for this ſo excellent an office of Peace-making, 'tis neceſſary that he be firſt remarkably peaceable himſelf; for with what face canſt thou perſuade others to that which thou wilt not perform thy ſelf? or how canſt thou expect thy perſuaſions ſhould work? *He that undertakes it muſt be peaceable himſelf.*

Sunday XVII. 'Twill be a ready reply in every man's mouth, *Thou hypocrite, caſt out firſt the beam out of thine own eye*, Matt. vii. 5. And therefore, be ſure thou qualify thy ſelf for the work. There is one point of Peaceableneſs, which ſeems to be little regarded among men, and that is in the caſe of legal treſpaſſes; men think it nothing to go to Law about every petty trifle, and as long as they have but Law on their ſide, never think they are to blame; but ſure, had we that true peaceableneſs of ſpirit, which we ought, we ſhould be unwilling, for ſuch ſlight matters, to trouble and diſquiet our *neighbours*. Not that all going to Law is utterly unchriſtian, but ſuch kind of ſuits eſpecially, as are upon contentiouſneſs and ſtoutneſs of *humour*, to defend ſuch an inconſiderable right, as the parting with will do us little or no harm, or, which is yet worſe, to avenge ſuch a treſpaſs. And even in great matters, he that ſhall part with ſomewhat of his right for love of Peace, does ſurely the moſt Chriſtianly, and moſt agreeably to the advice of the Apoſtle, 1 *Cor.* vi. 7. *Rather to take wrong, and ſuffer our ſelves to be defrauded.* But if the damage be ſo unſupportable, that it is neceſſary for us to go to Law, yet even then we muſt take care of preſerving Peace; firſt, by carrying ſtill a friendly and Chriſtian temper towards the party, not ſuffering our hearts to be at all eſtranged from him; ſecondly, by being willing to yield to any reaſonable terms of agree-

Of going to Law.

agreement, whenever they ſhall be offered; and truly, if we carry not this temper of mind in our ſuits, I ſee not how they can be reconcilable with that Peaceableneſs ſo ſtrictly required of all Chriſtians. Let thoſe conſider this, who make it their pleaſure themſelves to diſquiet their neighbour, or their trade to ſtir up others to do it. This tender regard of Peace, both in our ſelves and others, is abſolutely neceſſary to be entertained of all thoſe who own themſelves to be the ſervants of him, whoſe title it is to be the *Prince of Peace*, Iſa. ix. 6. Sunday XVII.

17. All that remains to be touched on concerning this Charity of the actions, is the extent of it, which muſt be as large as the former of the affections, even to the taking in, not only ſtrangers, and thoſe of no relation to us, but even of our bittereſt enemies. I have already ſpoken ſo much of the obligation we are under to forgive them, that I ſhall not here ſay any thing of that; but that being ſuppoſed a duty, 'twill ſure then appear no unreaſonable thing to proceed one ſtep further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and ſo it will be no hard matter, even to fleſh and blood, to do all kind things to them. And indeed, this is the way, by which we muſt try the ſincerity of our forgiveneſs. 'Tis eaſy to ſay, I forgive ſuch a man, but if, when an opportunity of doing him good is offered, thou declineſt it, 'tis apparent *This Charity of the actions muſt reach to enemies.*

Sunday XVII. parent there yet lurks the old malice in thy heart; where there is a thorough forgiveneſs, there will be as great a readineſs to benefit an Enemy, as a friend; nay, perhaps in ſome reſpects, a greater, a true charitable perſon looking upon it as an eſpecial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, *by doing good to them that hate him*, Matt. v. 44. Let us therefore reſolve that all actions of kindneſs are to be performed to our Enemies; for which we have not only the command, but alſo the example of Chriſt, who had not only ſome inward relentings towards us, his obſtinate and moſt provoking Enemies, but ſhewed it in acts, and thoſe no cheap or eaſy ones, but ſuch as coſt him his deareſt blood. And ſurely we can never pretend to be either obeyers of his command, or followers of his example, if we grudge to teſtify our love to our Enemies, by thoſe ſo much cheaper ways of *feeding them in hunger*, and the like, recommended to us by the Apoſtle, *Rom.* xii. 20. But if we could perform theſe acts of kindneſs to enemies in ſuch manner, as might draw them from their enmity, and win them to peace, the Charity would be doubled, and this we ſhould aim at; for that we ſee the Apoſtle ſets as the end of the fore-mentioned Acts of feeding, *&c.* that we may *heap coals of fire on their heads*; not coals to burn, but to melt them into all love and tenderneſs towards

towards us; and this were indeed the most compleat way of imitating Christ's example, who, in all he did and suffered for us, designed the reconciling of us to himself. Sunday XVII.

18. I have now shewed you the several parts of our duty to our neighbour, towards the performance whereof I know nothing more necessary, than the turning out of our hearts that Self-love which so often possesses them, and that so wholly, that it leaves no room for Charity, nay, nor Justice neither, to our neighbour. By this Self-love I mean not that true love of our selves, which is the love and care of our souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests and advantages, which is apparently the root of all both injustice and uncharitableness towards others. We find this sin of Self-love set by the Apostle in the head of a whole troop of sins, 2 *Tim.* iii. 2. as if it were some principal officer in Satan's camp; and certainly, not without reason; for it never goes without an accursed train of many other sins, which, like the Dragon's tail, *Rev.* xii. 4. sweeps away all care of duty to others. We are by it made so vehement and intent upon the pleasing our selves, that we have no regard to any body else, contrary to the direction of St. *Paul*, *Rom.* xv. 2. which is not to please our selves, *but every man to please his neighbour for his good to edification*, which he

Self-love an hindrance to this Charity.

Sunday XVII.

he backs with the example of Christ, *ver.* 3. *For even Christ pleased not himself.* If therefore we have any sincere desire to have this virtue of Charity rooted in our hearts, we must be careful to weed out this sin of Self-love; for 'tis impossible they can prosper together.

Prayer a means to procure it.

19. But when we have removed this hindrance, we must remember, that this, as all other graces, proceeds not from our selves, it is the gift of God; and therefore we must earnestly pray to him to work it in us, to send his Holy Spirit, which once appeared in the form of a Dove, a meek and gall-less creature, to frame our hearts to the same temper, and enable us rightly to perform this Duty.

Christian Duties both possible and pleasant.

20. I Have now past through those several branches I at first proposed, and shewed you what is our duty to God, our selves, and our neighbour: Of which I may say, as it is, *Luke* x. 28. *This do and thou shalt live.* And surely, 'tis no impossible task to perform this in such a measure, as God will graciously accept; that is, in sincerity, though not in perfection; for God is not that austere master, *Luke* xix. 20. that *reaps where he has not sown:* He requires nothing of us, which he is not ready by his grace to enable us to perform, if we be not wanting to our selves, either in asking it by prayer, or in using it by diligence. And as 'tis not impossible, so neither

is

is it such a sad melancholy task, as men are apt to think it. 'Tis a special policy of Satan's to do as the spies did, *Numb.* xxiii. 28. *bring up an ill report upon this good land*, this state of Christian life, thereby to discourage us from entring into it, to fright us with I know not what giants we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we shall indeed find it a *Canaan, a land flowing with milk and honey.* God is not in this respect to his people *a wilderness, a land of darkness*, Jer. ii. 31. His service does not bereave men of any true joy, but helps them to a great deal: Christ's yoke is an easy, nay, a pleasant yoke, his burden a light, yea, a gracious burden. There is in the practice of Christian Duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customs make, which, by the contention, raises an uneasiness. But then, first, that is to be charged only on our selves, for having got these ill customs, and thereby made that hard to us, which in it self is most pleasant; the Duties are not to be accused for it. And then, secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs, is such, as hugely outweigheth all the trouble of the combat. Sunday XVII.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very

Sunday XVII.

very apt to expose us to Persecutions and Sufferings in the world; and that those are not joyous, but grievous.

Even when they expose us to outward Sufferings.

I answer, That even in those there is matter of joy. We see the Apostles thought it so; *They rejoiced that they were counted worthy to suffer for Christ's name*, Acts v. 41. And St. *Peter* tells us, *That if any man suffer as a Christian, he is to glorify God for it*, 1 Pet. iv. 16. There is such a force and virtue in the testimony of a good conscience, as is able to change the greatest suffering into the greatest triumph, and that testimony we can never have more clear and lively, than when we suffer for righteousness sake; so that you see Christianity is very amiable even in its saddest dress, the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant, while we are in the state of warfare upon earth. But then, if we look forward to the crown of our Victories, those eternal rewards in Heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompenses await them at the end: Were our labours never so heavy, we could have no cause to faint under them. Let us therefore, whenever we meet with any discouragements in our course, fix our eye on this rich prize, and then *run with patience the race which is set before us*, Heb. xii. 2. follow the captain of our salvation

on through the greateſt Sufferings, yea, even through the ſame *red ſea* of blood which he had waded, whenever our obedience to him ſhall require it; for though our fidelity to him ſhould bring us to death it ſelf, we are ſure to be no loſers by it; for to ſuch he hath promiſed a crown of life, the very expectation whereof is able to keep a Chriſtian more chearful in his fetters and dungeon, than a worldling can be in the midſt of his greateſt proſperities. Sunday XVII.

22. All that remains for me farther to add, is earneſtly to intreat and beſeech the reader that without delay he put himſelf into this ſo pleaſant and gainful a courſe, by ſetting ſincerely to the practice of all theſe things, which, either by this Book, or by any other means, he diſcerns to be his duty: And the farther he hath formerly gone out of his way, the more haſte it concerns him to make to get into it, and to uſe the more diligence in walking in it. He that hath a long journey to go, and finds he has loſt a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the caſe of all thoſe that have lived in any courſe of ſin, they are in a wrong road, which will never bring them to the place they aim at: Nay, which will certainly bring them to the place they moſt fear and abhor, much of their day is ſpent, how much will be left to finiſh their journey in, none knows, *The danger of delaying our turning to God.*

Sunday XVII. perhaps the next hour, the next minute, the night of death may overtake them; what a madneſs is it then for them to defer one moment to turn out of that path, which leads to certain deſtruction, and to put themſelves in that, which will bring them to bliſs and glory? Yet ſo are men bewitched and inchanted with the deceitfulneſs of ſin, that no intreaty, no perſuaſion can prevail with them, to make this ſo reaſonable, ſo neceſſary a change; not but that they acknowledge it needful to be done, but they are unwilling to do it yet; they would enjoy all the pleaſures of ſin as long as they live, and then they hope at their death, or ſome little time before it, to do all the buſineſs of their ſouls. But, alas! Heaven is too high to be thus jumped into, the way to it is a long and leiſurely aſcent, which requires time to walk. The hazards of ſuch deferring are more largely ſpoken of in the Diſcourſe of Repentance. I ſhall not here repeat them, but deſire the reader ſeriouſly to lay them to heart, and then ſurely he will think it ſeaſonable counſel that is given by the wiſe man, *Ecclus.* v. 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

PRIVATE

PRIVATE

DEVOTIONS

FOR

SEVERAL OCCASIONS,

ORDINARY

AND

EXTRAORDINARY.

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Christian Reader,

I *Have, for the help of thy Devotions, set down some* FORMS *of* PRIVATE PRAYER, *upon* several occasions; *if it be thought an omission, that there are none for* Families, *I must answer for my self, That it was not from any opinion, that God is not as well to be worshipped in the Family as the Closet; but because the providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do: I mean the* PUBLICK LITURGY *or* COMMON PRAYER, *which for all publick addresses to God (and such are Family Prayers) are so excellent and useful, that we may say of it as* David *did of* Goliath's *sword,* 1 Sam. xxi. 9. There is none like it.

DIRECTIONS for the MORNING.

As soon as ever thou awakest in the Morning lift up thy heart to God, in this, or the like short Prayer.

LORD, as thou hast awaked my body from sleep, so by thy grace awaken my soul from sin; and make me so to walk before thee this Day, and all the rest of my life, that when the last trumpet shall awake

me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHEN thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou hast also paid thy more solemn devotions to Almighty God; and therefore during the time thou art dressing thy self (which should be no longer than common decency requires) exercise thy mind in some spiritual thoughts: As for example, consider to what temptations *thy* business *or* company *that day are most like to lay thee open, and arm thy self with resolutions against them: Or again, consider what* occasions of doing service *to God, or good to thy neighbour, are that day most likely to present themselves, and resolve to embrace them; and also contrive how thou mayst improve them to the uttermost; but especially it will be fit for thee to examine, whether there have any sin escaped thee since thy last night's examination. If after these considerations any further leisure remain, thou mayst profitably imploy it in meditating on the general* Resurrection (*whereof our rising from our beds is a representation*) *and of that dreadful* Judgment *which shall follow it: And then think with thy self in what preparation thou art for it; and resolve to husband carefully every minute of thy time toward the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy morning sacrifice of praise and prayer.*

Prayers

Prayers for the Morning.

At thy first kneeling down, say,

O Holy, bleſſed, and glorious Trinity, three Perſons, and one God, have mercy upon me a miſerable Sinner.

LORD, I know not what to pray for as I ought; O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual ſacrifice, acceptable to thee by Jeſus Chriſt.

A Thankſgiving.

O Gracious Lord, whoſe mercies endure for ever, I thy unworthy ſervant, who have ſo deeply taſted of them, deſire to render thee the tribute of my humbleſt praiſes for them. In thee, O Lord, I live, and move, and have my being: Thou firſt madeſt me to be, and then, that I might not be miſerable, but happy, thou ſenteſt thy Son out of thy boſom to redeem me from the power of my ſins by his grace, and from the puniſhment of them by his blood, and by both to bring me to his glory. Thou haſt, by thy mercy, cauſed me to be born within thy peculiar fold, the Chriſtian Church, where I was early conſecrated to thee in baptiſm, and have been partaker of all thoſe ſpiritual Helps which might aid me to perform that vow I there made to thee; and when, by my own wilfulneſs or negligence, I have failed to do it, yet

thou in thy manifold mercies haſt not forſaken me, but haſt graciouſly invited me to repentance, afforded me all means both outward and inward for it, and with much patience haſt attended, and cut me off in the acts of thoſe many damning ſins I have committed, as I have moſt juſtly deſerved. It is, O Lord, thy reſtraining grace alone by which I have been kept back from any the greateſt ſins; and it is thy inciting and aſſiſting grace alone by which I have been enabled to do any the leaſt good; therefore, not unto me, not unto me, but unto thy name be the praiſes: For theſe, and all other thy ſpiritual bleſſings, my ſoul doth magnify the Lord, and all that is within me praiſe his holy name. I likewiſe praiſe thee for thoſe many outward bleſſings I enjoy, as health, friends, food, and raiment, the comforts as well as the neceſſaries of this life; for thoſe continual protections of thy hand, by which I and mine are kept from dangers; and thoſe gracious deliverances thou haſt often afforded out of ſuch as have befallen me: and for that mercy of thine, whereby thou haſt ſweetned and allayed thoſe troubles thou haſt not ſeen fit wholly to remove: For thy particular preſervation of me this night, and all other thy goodneſs towards me. Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life; that ſo theſe bleſſings here may be an earneſt of thoſe richer bleſſings thou haſt prepared for

thoſe

thoſe that love thee; and that for his ſake, whom thou haſt made the Author of eternal ſalvation to all that obey him, even Jeſus Chriſt.

A Confeſſion.

O Righteous Lord, who hateſt iniquity, I thy ſinful creature caſt my ſelf at thy feet, acknowledging that I moſt juſtly deſerve to be utterly abhorred and forſaken by thee; for I have drunk iniquity like water; gone on in a continued courſe of ſin and rebellion againſt thee, daily committing thoſe things thou forbiddeſt, and leaving undone thoſe things thou commandeſt: Mine heart, which ſhould be an habitation for thy Spirit, is become a cage of unclean birds, of foul and diſordered affections; and out of this abundance of the heart my mouth ſpeaketh, my hands act: So that in thought, word, and deed, I continually tranſgreſs againſt thee. [*Here mention the greateſt of thy ſins.*] Nay, O Lord, I have deſpiſed that goodneſs of thine which ſhould lead me to repentance, hardening my heart againſt all thoſe means thou haſt uſed for my amendment. And now, Lord, what can I expect from thee, but judgment and fiery indignation; that is, indeed, the due reward of my ſins? But, O Lord, there is mercy with thee, that thou mayeſt be feared. O fit me for that mercy, by giving me a deep and hearty repentance: and then, according

to thy goodneſs, let thine anger and thy wrath be turned away from me: Look upon me in thy Son, my bleſſed Saviour, and for the merit of his ſufferings pardon all my ſins: And, Lord, I beſeech thee, by the power of thy grace, ſo to renew and purify my heart, that I may become a new Creature, utterly forſaking every evil way, and living in conſtant ſincere univerſal obedience to thee all the reſt of my days; that, behaving my ſelf as a good and faithful ſervant, I may, by thy mercy, at the laſt be received into the joy of my Lord. Grant this, for Jeſus Chriſt his ſake.

A Prayer for Grace.

O Moſt gracious God, from whom every good and perfect gift cometh, I, wretched creature, that am not able of my ſelf ſo much as to think a good thought, beſeech thee to work in me both to will and do according to thy good pleaſure: Enlighten my mind, that I may know thee, and let me not be barren or unfruitful in that Knowledge: Lord, work in my heart a true faith, a purifying hope, and an unfeigned love towards thee: Give me a full truſt on thee, zeal for thee, reverence of all things that relate to thee: Make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy ſervice, ſorrowful for my ſins, and grant that in all things I may behave

behave my ſelf ſo, as befits a creature to his Creator, a ſervant to his Lord. Enable me likewiſe to perform that duty I owe to my ſelf: Give me that meekneſs, humility, and contentedneſs, whereby I may always poſſeſs my ſoul in patience and thankfulneſs. Make me diligent in all my duties, watchful againſt all temptations, perfectly pure and temperate, and ſo moderate in my moſt lawful enjoyments, that they may never become a ſnare to me. Make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that royal law of thine, of loving him as my ſelf. Grant me exactly to perform all parts of juſtice, yielding to all whatſoever by any kind of right becomes their due; and give me ſuch bowels of mercy and compaſſion, that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beſeech thee, O Lord, to ſanctify me throughout, that my whole ſpirit, and ſoul, and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to whom, with thee and the Holy Ghoſt, be all honour and glory for ever. *Amen.*

Interceſſion.

O Bleſſed Lord, whoſe mercy is over all thy works; I beſeech thee to have mercy upon all men, and grant that the precious

ranſom,

ranſom, which was paid by thy Son for all, may be effectual to the ſaving of all. Give thy enlightning grace to thoſe that are in darkneſs, and thy converting grace to thoſe that are in ſin: Look with thy tendereſt compaſſions upon the univerſal Church: O be favourable and gracious unto *Sion*, build thou the walls of *Jeruſalem:* Unite all thoſe, that profeſs thy name, to thee by purity and holineſs, and to each other by brotherly love. Have mercy on this deſolate Church, and ſinful Nation; thou haſt moved the land, and divided it, heal the ſores thereof, for it ſhaketh: Make us ſo truly to repent of thoſe ſins which have provoked thy judgments, that thou alſo mayſt turn, and repent, and leave a bleſſing behind thee. Bleſs thoſe whom thou haſt appointed our governours, whether in Church or State: So rule their hearts, and ſtrengthen their hands, that they may neither want will nor power to puniſh wickedneſs and vice, and to maintain God's true religion and virtue. Have pity, O Lord, on all that are in affliction; be a father to the fatherleſs, and plead the cauſe of the widow: Comfort the feeble-minded, ſupport the weak, heal the ſick, relieve the needy, defend the oppreſſed, and adminiſter to every one according to their ſeveral neceſſities. Let thy bleſſings reſt upon all that are near and dear to me, and grant them whatſoever thou ſeeſt neceſſary, either to their bodies or their ſouls: [*Here name thy*

thy neareſt relations] Reward all thoſe that have done me good, and pardon all thoſe that have done or wiſhed me evil: and work in them and me all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

For Preſervation.

O Merciful God, by whoſe Bounty alone it is that I have this day added to my life, I beſeech thee ſo to guide me in it by thy grace, that I may do nothing which may diſhonour thee, or wound my own ſoul, but that I may diligently apply my ſelf to do all ſuch good works, as thou haſt prepared for me to walk in: And, Lord, I beſeech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be ſafe under thy gracious Protection, through Jeſus Chriſt.

O Lord, pardon the wandrings and coldneſs of theſe petitions, and deal with me not according either to my prayers or deſerts, but according to my needs, and thine own rich mercies in Jeſus Chriſt, in whoſe bleſſed name and words I conclude theſe my imperfect prayers, ſaying, *Our Father*, &c.

DIREC-

DIRECTIONS for NIGHT.

AT Night, when it draws towards the time of rest, bethink thy self how thou hast passed the day: Examine thine own heart what sin either of thought, word or deed thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thy self of, confess humbly and penitently to God: Renew thy purposes and resolutions of amendment, and beg his pardon in Christ; and this not slightly, and only as of course, but with all devout earnestness and heartiness, as thou wouldst do, if thou wert sure thy death were as near approaching as thy sleep, which, for ought thou knowest may be so indeed: And therefore thou shouldst no more venture to sleep unreconciled to God, than thou wouldst dare to die so. In the next place consider what special and extraordinary mercies thou hast that day received; as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same: Or, if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but the greater cause to magnify God, who hath by his protection so guarded thee, that not

not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all, endeavour still by the consideration of his mercies to have thy heart the more closely knit to him; remembring that every favour received from him is a new engagement upon thee to love and obey him.

Prayers for Night.

O Holy, blessed, and glorious Trinity, three Persons, and one God, have mercy upon me a miserable sinner.

Lord, I know not what to pray for as I ought; O let thy Spirit help my infirmities, and enable me to offer up a spiritual sacrifice acceptable unto thee by Jesus Christ.

A Confession.

O Most holy Lord God, who art of purer eyes than to behold iniquity, how shall I, abominable wretch, dare to appear before thee, who am nothing but pollution; I am defiled in my very nature, having a backwardness to all good, and readiness to all evil? but I have defiled my self yet much worse by my own actual sins and wicked customs: I have transgressed my duty to thee, my neighbour, and my self, and that both in thought, in word, and in deed, by doing those things which thou hast expressly forbidden, and by neg-

neglecting to do those things thou hast commanded me; and this not only through ignorance and frailty, but knowingly and wilfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilts: [*Here name the particulars*] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but, O thou, who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition and a perfect hatred of my sins; and let me not daily confess, and yet as daily renew them: But grant, O Lord, that from this instant I may give a bill of divorce to all my most beloved lusts, and then be thou pleased to marry me to thy self in truth, in righteousness, and holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a Propitiation, pardon all my offences, and receive me to thy favour: And when thou hast thus spoken peace to my soul, Lord, keep me, that I turn not any more to folly; but so establish me with thy

thy grace, that no temptation of the world, the Devil, or my own flesh, may ever draw me to offend thee; that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A Thanksgiving.

O Thou Father of mercies, who art kind even to the unthankful, I acknowledge my self to have abundantly experimented that gracious property of thine; for notwithstanding my daily provocations against thee, thou still heapest mercy and loving-kindness upon me. All my contempts and despisings of thy spiritual favours have not yet made thee withdraw them; but in the riches of thy goodness and long-suffering, thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repayed, as justly thou mightest, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. [*Here mention the particular mercies of that day*] what shall I render unto the Lord for all these benefits he hath done unto me? Lord let this goodness of thine lead me to repentance; and

grant that I may not only offer thee thanks and praiſe, but may alſo order my converſation aright, that ſo I may at the laſt ſee the ſalvation of God, through Jeſus Chriſt.

Here uſe the Prayer for Grace, and that of Interceſſion, appointed for the Morning.

For Preſervation.

O Bleſſed Lord, the Keeper of *Iſrael*, that neither ſlumbereſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night: Keep me by thy grace from all works of darkneſs, and defend me by thy power from all dangers: Grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following: And, Lord, make me ever mindful of that time when I ſhall lie down in the duſt: And, becauſe I know neither the day nor the hour of my Maſter's coming, grant me grace, that I may be always ready, that I may never live in ſuch a ſtate as I ſhall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; ſo that living and dying I may be thine, through Jeſus Chriſt.

Uſe the ſame concluding Prayer as in the Morning.

AS

AS thou art putting off thy clothes, think with thy self that the Time approaches that thou must put off thy body also, and then thy soul must appear naked before God's Judgment-Seat; *and therefore thou hadst need be careful to make it so clean and pure, by repentance and holiness, that he, who will not look on iniquity, may graciously behold and accept it.*

Let thy bed put thee in mind of thy grave, and when thou liest down, say,

O Blessed Saviour, who by thy precious death and burial didst take away the sting of death, and the power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety.

Into thy hands I commend my spirit; for thou hast redeemed it, O Lord, thou God of Truth.

IN the ANTIENT CHURCH *there were, besides morning and night, four other Times every day, which were called* HOURS OF PRAYER; *and the zeal of those first Christians was such, as made them constantly observed. It would be thought too great a strictness now, in this lukewarm age, to enjoin the like*

frequency. Yet I cannot but mention the example, and say, that for those, who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in publick and private those FOUR TIMES *of* PRAYER, *besides the* OFFICES *already set down for* MORNING *and* NIGHT; *and, that none may be to seek how to exercise their devotions at these times, I have added divers* COLLECTS *for several Graces, whereof every man may use at each such time of prayer so many as his zeal and leisure shall point out to him; adding, if he please, one of the confessions appointed for* Morning *and* Night, *and never omitting the* LORD'S PRAYER.

But if any man's state of life be really so busy, as will not allow him time for so long and solemn devotions; yet certainly there is no man so overlaid with business, but that he may find leisure oftentimes in a day to say the LORD'S PRAYER *alone, and therefore let him use that, if he cannot more. But because it is the character of a Christian,* Phil. iii. 20. That he hath his conversation in heaven; *it is very fit, that besides these set-times of Prayer, he should divers times in a day, by short and sudden* EJACULATIONS, *dart up his soul thither. And for this sort of devotion no man can want leisure; for it may be performed in the midst of business, the artificer at his work, the husbandman at his plough, may practise it. Now, as he cannot want time, so that he may not want matter for it, I have thought it not unuseful, out*

of

of that rich ſtorehouſe, THE BOOK OF PSALMS, *to furniſh him with ſome texts, which may very fitly be uſed for this purpoſe, which being learned by heart, will always be ready at hand to imploy his devotion; and the matter of them being various, ſome for pardon of ſin, ſome for grace, ſome for the light of God's countenance, ſome for the church, ſome for thankſgiving,* &c. *Every man may fit himſelf according to the preſent need and temper of his ſoul. I have given theſe, not as a full collection, but only a taſte, by which the reader's appetite may be raiſed to ſearch after more in that book, and other parts of Holy Scripture.*

COLLECTS for ſeveral GRACES.

For Faith.

O Bleſſed Lord, whom without Faith it is impoſſible to pleaſe; let thy Spirit, I beſeech thee, work in me ſuch a Faith, as may be acceptable in thy ſight, even ſuch as worketh by love. O let me not reſt in a dead ineffectual faith, but grant that it may be ſuch as may ſhew it ſelf by my works, that it may be that victorious faith, which may enable me to overcome the world, and conform me to the image of that Chriſt, on whom I believe; that ſo at the laſt I may re-

ceive the end of my faith, even the salvation of my soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well-grounded hope, nor yet possessed with a vain presumption: suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance; but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purify my self from all filthiness both of flesh and spirit; that so it may indeed become to me an anchor of the soul both sure and stedfast, entring even within the vail, whither the fore-runner is for me entred, even Jesus Christ, my high Priest, and blessed Redeemer.

For the Love of God.

O Holy and Gracious Lord, who art infinitely excellent in thy self, and infinitely bountiful and compassionate towards me, I beseech thee, suffer not my heart to be so hardened through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it; O let me not be so sacrilegiously unjust, as to alienate any

part

part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped; the world with its vanities hath seized it, and, like a strong man armed, keeps possession. O thou, who art stronger, come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying Fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet, O Lord, deny me not to drink of thy cup: Let me have such a sincerity and degree of love, as may make me endure any thing for thy sake; such a perfect love, as may cast out all fear and sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do, in obedience to thee; that so, expressing my love by keeping thy commandments, I may, by thy mercy, at last obtain that crown of life which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsincerity. The heart, O Lord, is deceitful above all things,

and my heart is deceitful above all hearts: O thou, who ſearcheſt the heart and reins, try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me; but purify me even with fire, ſo thou conſume my droſs. O Lord, I cannot deceive thee, but I may moſt eaſily deceive my ſelf. I beſeech thee, let me not reſt in any ſuch deceit, but bring me to a ſight and hatred of my moſt hidden corruptions, that I may not cheriſh any darling luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to my ſelf, when there is no peace; but grant I may judge of my ſelf as thou judgeſt of me, that I may never be at peace with my ſelf, till I am at perfect peace with thee, and, by purity of heart, be qualify'd to ſee thee in thy Kingdom, through Jeſus Chriſt.

For Devotion in Prayer.

O Gracious Lord God, who not only permitteſt, but inviteſt us, miſerable and needy creatures, to preſent our petitions to thee; grant, I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy. Lord, I confeſs it is the greateſt honour, and greateſt advantage, thus to be allowed acceſs to thee; yet ſo ſottiſh and ſtupid is my profane heart, that it ſhuns or fruſtrates the opportunities of it. My ſoul, O Lord,

Lord, is possessed with a spirit of infirmity; it is bowed together, and can in no wise lift up it self to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and enliven this earthly, drossy heart, that it may freely mount towards thee; that I may set a true value on this most valuable privilege, and take delight in approaching to thee; and that my approaches may be with a reverence some way answerable to that awful Majesty I come before; with an importunity and earnestness answerable to those pressing wants I have to be supplied; and with such a fixedness and attention of mind, as no wandring thoughts may interrupt: that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my Prayers turned into sin; but may so ask, that I may receive; seek, that I may find; knock, that it may be opened unto me; that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

For Humility.

O Thou high and lofty One, that inhabitest eternity, yet art pleased to dwell with the humble spirit, pour into my heart, I beseech thee, that excellent grace of humility, which may utterly work out all those vain conceits I have of my self: Lord, con-

vince me powerfully of my own wretchedneſs; make me to ſee that I am miſerable, and poor, and blind, and naked, and not only duſt, but ſin; that ſo, in all thy diſpenſations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am leſs than the leaſt of thy mercies, and greater than the greateſt of thy judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men alſo, that I may not only ſubmit my ſelf to thy rebukes, but even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that I never do any thing through ſtrife and vain-glory; and to that end grant that in lowlineſs of mind I may eſteem every other man better than my ſelf, and be willing that others ſhould eſteem them ſo alſo: that I neither nouriſh any high opinion of my ſelf, nor covet one among others; but, that deſpiſing the vain praiſe of men, I may ſeek that praiſe which cometh from thee only: That ſo, inſtead of thoſe mean ſervile arts I have uſed to recommend me to the eſteem of men, I may now employ all my induſtry and care to approve my ſelf to thee, who reſiſteſt the proud, and giveſt grace to the humble. Grant this, O Lord, for his ſake, who humbled himſelf unto the death of the croſs, Jeſus Chriſt.

For

For the Fear of God.

O Glorious Majesty, who only art high and to be feared, possess my soul with a holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any holy thing, or sacrilegiously invade what thou hast set apart to thy self. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. O let me not so misplace my fear, as to be afraid of a man that shall die, and of the son of Man, who shall be made as grass, and forget the Lord my Maker; but *replenish* my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites; and keep me in a constant conformity to thy holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart that I may not depart from thee; but may, with fear and trembling, work out my own salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee, give me grace, I beseech thee, in all my difficulties and distresses to have recourse to thee, to rest and depend on thee; Thou shalt keep him, O Lord, in per-

fect peace, whose mind is staid on thee. O let me always rest on this firm pillar, and never exchange it for the broken reeds of worldly succours: Suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat or drink, or wherewithal I shall be clothed; but grant, that having by honest labour and industry done my part, I may chearfully commit my self to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou owneſt and carest for, even such as keep thy testimonies, and think upon thy commandments to do them; that seeking first thy kingdom, and the righteousness thereof, all these outward things may be added unto me in such a measure, as thy wisdom knows best for me. Grant this, O Lord, for Jesus Christ his sake.

For Thankfulness.

O Most Gracious and Bountiful Lord, who fillest all things living with good, and expectest no other return, but praise and thanksgiving; let me, O Lord, never defraud thee of that so easy tribute; but let my heart be ever filled with the sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my part in that divine pleasure: but grant, that as I daily receive blessings from

thee, ſo I may daily, from an affectionate and devout heart, offer up thanks to thee; and grant that not only my lips, but my life, may ſhew forth thy praiſe, by conſecrating my ſelf to thy ſervice, and walking in holineſs and righteouſneſs before thee all the days of my life, through Jeſus Chriſt my Lord and bleſſed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a conſuming fire towards obſtinate ſinners, how ſhall I approach thee, who have ſo many provoking ſins to inflame thy wrath, and ſo little ſincere repentance to incline thy mercy! O be thou pleaſed to ſoften and melt this hard obdurate heart of mine, that I may heartily bewail the Iniquities of my Life; ſtrike this rock, O Lord, that the waters may flow out, even floods of tears to waſh my polluted conſcience. My drouſy ſoul hath too long ſlept ſecurely in ſin; Lord, awake it, though it be with thunder, and let me rather feel thy terrors, than not feel my ſin. Thou ſenteſt thy bleſſed Son to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it, that it may be capable of this healing virtue; and grant, I beſeech thee, that having once taſted the bitterneſs of ſin, I may fly from it as from the face of a ſerpent, and bring forth fruits of repentance, in amendment of life, to the praiſe and glory

glory of thy grace, in Jesus Christ our Blessed Redeemer.

For Meekness.

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of spirit, as no provocations may ever be able to disturb. Lord, grant I may be so far from offering the least injury, that I may never return the greatest, any otherwise than with prayers and kindness; that I, who have so many talents to be forgiven by thee, may never exact pence of my brethren; but that putting on bowels of mercy, meekness, long-suffering, thy peace may rule in my heart, and make it an acceptable habitation to thee who art the Prince of Peace; to whom with the Father and Holy Spirit be all honour and glory for ever.

For Chastity.

O Holy and Immaculate Jesus, whose first descent was into the Virgin's womb, and who dost still love to inhabit only in pure and virgin hearts; I beseech thee, send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit. My body, O Lord, is the Temple of the Holy Ghost; O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things

things that defile the Man, Lord, grant me, to keep my heart with all diligence, that no impure and foul thoughts be harboured there; but enable me, I beseech thee, to keep both body and soul pure and undefiled; that so I may glorify thee here both in body and spirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy bounty to mankind offered to us the use of thy good creatures for our corporal refreshment, grant that I may always use this liberty with thankfulness and moderation. O let me never be so enslaved to that brutish pleasure of taste, that my table become a snare to me; but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast assigned me, for health, and not for luxury. And Lord, grant that my pursuits may be, not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness, I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For Contentedness.

O Merciful God, thy wisdom is infinite to choose, and thy love forward to dispense good things to us; O let me always fully and entirely

entirely resign my self to thy dispofals, have no desires of my own, but a perfect satisfaction in thy choices for me; that so, in whatsoever estate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end, I beseech thee, purge my heart of all covetous affections. O let me never yield up any corner of my soul to mammon, but give me such a contempt of these fading riches, that whether they increase or decrease, I may never set my heart upon them; but that all my care may be to be rich towards God, to lay up my treasure in Heaven; that I may so set my affections on things above, that when Christ, who is my life, shall appear, I may also appear with him in Glory. Grant this, O Lord, for the merits of the same Jesus Christ.

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labour, suffer me not to resist that design of thine, by giving my self up to sloth and idleness; but grant I may so imploy my time, and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant. Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind: but however, O Lord, let me not be useless to my self; but grant

grant I may give all diligence to make my calling and election sure. My soul is beset with many and vigilant adversaries; O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray that I enter not into temptation, enduring hardness as a good soldier of Jesus Christ, 'till at the last from this state of warfare, thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of Righteousness, who hast commanded us to keep judgment, and do justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to deceive my brother; and grant I may most strictly observe that sacred rule, of doing as I would be done to; that I may not dishonour my Christian profession by an unjust and fraudulent life, but in simplicity, and godly sincerity, have my conversation in the world; never seeking to heap up treasures in this life, but preferring a little with righteousness, before great revenues without right. Lord, make me exactly careful to render to every man what, by any sort of obligation, becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but

may

may so behave my self towards all, that none may have any evil thing to say of me, that so, if it be possible, I may have peace with all men; or however, I may, by keeping innocency, and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one blood, and redeemed by one ransom, all nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities, outward or inward, of my brethren and diligently employ all my abilities for their succour and relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy spirit of love enter and dwell there, and make me seek not to please my self, but my neighbour, for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents thou hast committed to me, for the benefit of others; that so when thou shalt call me to give an account of my stewardship, I may do it with joy; and

not

not with grief. Grant this, merciful Lord, I beſeech thee, for Jeſus Chriſt his ſake.

For Perſeverance.

O Eternal and unchangeable Lord God, who art the ſame yeſterday, and to day, and for ever; be thou pleaſed to communicate ſome ſmall ray of that excellence, ſome degree of that ſtability to me thy wretched creature, who am light and unconſtant, turned about with every blaſt; my underſtanding is very deceivable, O eſtabliſh it in thy truth, keep it from the ſnares of ſeducing ſpirits, that I may not be led away with the error of the wicked, and fall from my own ſtedfaſtneſs: My will alſo, O Lord, is irreſolute and wavering, and doth not cleave ſtedfaſtly unto God; my goodneſs is but as the morning cloud, and as the early dew it paſſeth away. O ſtrengthen and confirm me; and whatever good work thou haſt wrought in me, be pleaſed to accompliſh and perform it until the day of Chriſt. Lord, thou ſeeſt my weakneſs, and thou knoweſt the number and ſtrength of thoſe temptations I have to ſtruggle with. O leave me not to my ſelf, but cover thou my head in the day of battle, and in all ſpiritual combats make me more than conqueror, through him that loved me. O let no terrors or flatteries either of the world, or my own fleſh, ever draw me from my obedience to thee; but grant that I may continue ſtedfaſt,

unmoveable, always abounding in the work of the Lord; and, by patient continuing in well-doing, seek, and at last obtain glory, and honour, and immortality, and eternal life, through Jesus Christ our Lord.

A Brief PARAPHRASE of the LORD's PRAYER,

To be used as a PRAYER.

[*Our Father which art in Heaven.*]

O LORD, who dwellest in the highest Heavens, thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness and bowels of a compassionate Father, O make us to render to thee the love and obedience of children: And that we may resemble thee *our Father in Heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds, that we may always have our conversation in Heaven, from whence we look for our Saviour the Lord Jesus Christ.

[1. *Hallowed be thy Name.*]

STrike such an awe in our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful, and holy; and carry

carry ſuch a ſacred reſpect to all things that relate to thee and thy worſhip, as may expreſs our reverence to thy great Majeſty. Let all the people praiſe thee, O God! let all the people praiſe thee.

[2. *Thy Kingdom come.*]

ESTabliſh thy Throne, and rule for ever in our ſouls, and by the power of thy grace ſubdue all thoſe rebellious corruptions that exalt themſelves againſt thee: They are thoſe enemies of thine, which would not thou ſhouldſt reign over them. O let them be brought forth and ſlain before thee; and make us ſuch faithful ſubjects of this thy *Kingdom of grace*, that we may be capable of the *Kingdom of glory*; and then, Lord Jeſus, come quickly!

[3. *Thy Will be done on Earth*, &c.]

ENable us by thy grace chearfully to ſuffer *thy Will* in all our afflictions, and readily perform it in all thy commands: Give us of that heavenly zeal to thy ſervice, wherewith the bleſſed Angels of thy preſence are inſpired, that we may obey thee with the like fervor and alacrity; and that following them in their obedience, we may be joined with them to ſing eternal praiſes in thy Kingdom, to God and to the Lamb for ever.

[4. *Give us this day*, &c]

GIve us that continual ſupply of thy grace, which may ſuſtain and nouriſh our ſouls unto eternal life. And be thou pleaſed alſo to provide for our bodies all thoſe things which thou ſeeſt fit for their ſupport, thro' this our earthly pilgrimage; and make us chearfully to reſt on thee for them, firſt ſeeking thy Kingdom and the righteouſneſs thereof, and then not doubting but all theſe things ſhall be added unto us.

[5. *Forgive us our Treſpaſſes*, &c.]

HEal our ſouls, O Lord, for we have ſinned againſt thee; let thy tender mercies abound towards us, in the *Forgiveneſs of all our offences:* And grant, O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren; but give us thoſe bowels of compaſſion to others, which we ſtand in ſo much greater need of from thee, that we may *forgive* as fully and finally upon Chriſt's command, as we deſire to be *forgiven* for his merits and interceſſion.

[6. *Lead us not into Temptation*, &c.]

O Lord, we have no ſtrength againſt thoſe multitudes of *Temptations* that daily aſſault us, only our eyes are upon thee: O be thou pleaſed either to reſtrain them, or aſſiſt us; and in thy faithfulneſs ſuffer us not to be tempted

tempted above that we are able; but in all our temptations make us a way to escape, that we be not overcome by them, but may, when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[*For thine is the Kingdom*, &c.]

HEar us, and graciously answer our petitions; for thou art the great King over all the earth, whose power is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the glory of all that good thou workest in us, or for us. Therefore blessing, honour, glory, and power be unto him that sitteth upon the throne, to our God for ever and ever. *Amen.*

Pious EJACULATIONS taken out of the BOOK *of* PSALMS.

For Pardon of Sin.

HAve mercy on me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me: O be thou merciful unto my sins.

Enter not into judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified.

For thy name's ſake, O Lord, be merciful unto my ſin, for it is great.

Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

For Grace.

TEach me to do the thing that pleaſeth thee; for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right ſpirit within me.

O let my heart be found in thy ſtatutes, that I be not aſhamed.

Incline my heart unto thy teſtimonies, and not to covetouſneſs.

Turn away mine eyes, leſt they behold vanity, and quicken thou me in thy way.

I am a ſtranger upon earth, O hide not thy commandments from me.

Lord, teach me to number my days, that I may apply my heart unto wiſdom.

For the Light of God's Countenance.

LORD, why abhorreſt thou my ſoul, and hideſt thy face from me? O hide not thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

Thy loving kindneſs is better than life it ſelf.

Lord,

Lord, lift thou up the Light of thy Countenance upon me.

Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

Thanksgiving.

I Will always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

I will sing unto the Lord as long as I live: I will praise my God, whilst I have my being.

Praised be God, which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of *Israel*, which only doth wondrous things:

And blessed be the name of his Majesty for ever: And all the earth shall be filled with his Majesty. *Amen*, *Amen*.

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me; for my soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be overpast.

Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

O keep my soul, and deliver me: Let me not be confounded; for I have put my trust in thee.

Mine eyes are ever looking unto the Lord; for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me; for I am desolate, and in misery.

The sorrows of my heart are enlarged: O bring me out of my troubles.

For the Church.

O Be favourable and gracious unto *Sion*; build thou the walls of *Jerusalem*.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy congregation, whom thou hast purchased and redeemed of old.

Look upon the tribe of thine inheritance, and mount *Sion* where thou hast dwelt.

It is time for thee, Lord, to lay to thy hand; for they have destroyed thy law.

Arise, O God, and maintain thine own cause; deliver *Israel*, O God, out of all his troubles.

Brief Heads of Self-examination, especially before the Sacrament, *collected out of the foregoing Treatise, concerning the Breaches of our Duty.*

To GOD.

Faith.

NOT *believing there is a God.*
Not believing his Word.
Not believing it practically, so as to live according to our belief.

Hope.

Despairing of God's mercy, so as to neglect duty.
Presuming groundlesly on it, whilst we go on in wilful sin.

Love.

Not loving God for his own excellencies.
Not loving him for his goodness to us.
Not labouring to please him.
Not desiring to draw near to him in his ordinances.
Not longing to enjoy him in Heaven.

Fear.

Not fearing God, so as to keep from offending him.
Fearing man above him, by committing sin, to shun some outward suffering.

Trust.

Not trusting on God in dangers and distresses.
Using unlawful means to bring us out of them.
Not depending on God for supply of our wants.
Immoderate care for outward things.
Neglecting to labour, and expecting God should support us in our idleness.
Not looking up to God for a blessing on our honest endeavours.

Humility.

NOT having a high esteem of God.
Not submitting obediently to act his will.
Not patiently suffering it, but murmuring at his corrections.
Not amending by them.
Not being thankful to him.
Not acknowledging his wisdom in chooſing for us, but having eager and impatient desires of our own.

Honour.

NOT honouring God, by a reverent usage of the things that relate to him.
Behaving our selves irreverently in his house.
Robbing God, by taking things that are consecrated to him.
Profaning holy times, the Lord's day, and the feasts and fasts of the Church.
Neglecting to read the Holy Scriptures; not marking when we do read.
Being careless to get knowledge of our duty; chooſing rather to continue ignorant, than put our selves to the pains or charge of learning.
Placing religion in hearing of Sermons, without practice.
Breaking our vow made at baptism.
By resorting to witches and conjurers, i. e. *to the Devil.*
By loving the pomps and vanities of the world, and following its sinful customs.

By

By fulfilling the lusts of the flesh.
Profaning the Lord's Supper.
By coming to it ignorantly, without examination, contrition, and purposes of new life.
By behaving our selves irreverently at it, without devotion and spiritual affection.
By neglecting to keep the promises made at it.
Profaning God's name, by blasphemous thoughts or discourse.
Giving others occasion to blaspheme him, by our vile and wicked lives.
Taking unlawful Oaths.
Perjury.
Swearing in ordinary communication.

Worship.

NOT worshipping God
Omitting prayers, publick or private, and being glad of a pretence to do so.
Asking unlawful things, or to unlawful ends.
Not purifying our hearts from sin before we pray.
Not praying with faith and humility.
Coldness and deadness in prayer.
Wandring thoughts in it.
Irreverent gestures of body in prayer.

Repentance.

NEglecting the duty of Repentance.
Not calling our selves to daily account for our sins.
Not assigning any set or solemn times for humiliation and confession, or too seldom.

Not

Not deeply considering our sins, to beget contrition.

Not acting revenge upon our selves, by fasting, and other acts of mortification.

Idolatry.

OUtward Idolatry, in worshipping of creatures. Inward Idolatry, in placing our love and other affections more on creatures than the Creator.

To Our *Selves*.

Humility.

BEing puft up with high conceits of our selves, in respect of natural parts, as beauty, wit, &c.

Of worldly riches, and honours.

Of grace.

Greedily seeking the praise of men.

Directing Christian actions, as prayer, alms, &c. to that end.

Committing sins to avoid reproach from wicked men.

Meekness.

DIsturbing our minds with anger and peevishness.

Consideration.

NOT carefully examining what our estate towards God is.

Not

Not trying our ſelves by the true Rule, i. e. *our obedience to God's commands.*
Not weighing the lawfulneſs of our actions, before we venture on them.
Not examining our paſt actions, to repent of the ill, to give God the glory of the good.

Contentedness.

UNcontentedneſs in our eſtates.
Greedy deſires after honour and riches.
Seeking to gain them by ſinful means.
Envying the condition of other men.

Diligence, Watchfulness.

BEing negligent in obſerving and reſiſting temptations.
Not improving God's gifts, outward or inward, to his honour.
Abuſing our natural parts, as wit, memory, &c. *to ſin.*
Neglecting or reſiſting the motions of God's Spirit.

Chastity.

UNcleanneſs, adultery, fornication, unnatural Luſts, &c.
Uncleanneſs of the eye and hand.
Filthy and obſcene talking.
Impure fanſies and deſires.
Heightning of luſt by pampering the body.
Not labouring to ſubdue it by faſting, or other ſeverities.

Tem-

Temperance.

Eating too much.
Making pleasure, not health, the end of eating.
Being too curious or costly in Meats.
Drunkenness.
Drinking more than is useful to our bodies, though not to drunkenness.
Wasting the time or estate in good fellowship.
Abusing our strength of brain to the making others drunk.
Immoderate sleeping.
Idleness and negligence in our callings.
Using unlawful recreations.
Being too vehement upon lawful ones.
Spending too much time at them.
Being drawn by them to anger or covetousness.
Being proud of Apparel.
Striving to go beyond our rank.
Bestowing too much time, care, or cost about it.
Abstaining from such excesses, not out of conscience, but covetousness.
Pinching our bodies to fill our purses.

To our *Neighbour.*

Negative Justice.

Being injurious to our Neighbour.
Delighting causlesly to grieve his mind.

In-

Inſnaring his ſoul in ſin, by command, counſel, enticement, or example.
Affrighting him from godlineſs by our ſcoffing at it.
Not ſeeking to bring thoſe to repentance, whom we have led into ſin.

Murder.

Murder, open or ſecret.
Drawing men to intemperance, or other vices, which may bring diſeaſes or death.
Stirring men up to quarrelling and fighting.
Maiming or hurting the body of our Neighbour.
Fierceneſs and rage againſt him.

Adultery.

Coveting our Neighbour's Wife.
Actually defiling her.

Malice.

Spoiling the goods of others upon Spite and Malice.

Covetousness.

Coveting to gain them to our ſelves.

Oppression.

Oppreſſion by violence and force, or colour of law.

Theft.

NOT paying what we borrow.
Not paying what we have voluntarily promiſed.

Keep-

Keeping back the wages of the servant and hireling.

Deceit.

Unfaithfulness in trusts, whether to the living or dead.
Using arts of Deceit in buying and selling.
Exacting upon the necessities of our Neighbours.

False Witness.

Blasting the credit of our Neighbour.
By false Witness.
By railing.
By whispering.
Encouraging others in their slanders.
Being forward to believe all ill reports of our Neighbour.
Causeless suspicions.
Rash judging of him.
Despising him for his infirmities.
Inviting others to do so, by scoffing and deriding him.
Bearing any malice in the heart.
Secret wishing of death or hurt to our Neighbour.
Rejoicing when any evil befals him.
Neglecting to make what satisfaction we can, for any sort of injury done to our Neighbour.

Positive Justice, Humility, Lying.

Churlish and proud behaviour to others.
Froward and peevish conversation.

Bitter and reproachful language.
Curſing.
Not paying the reſpect due to the qualities or gifts of others.
Proudly overlooking them.
Seeking to leſſen others eſteem of them.
Not imploying our abilities, whether of mind or eſtate, in adminiſtring to thoſe whoſe wants require it.

Gratitude.

UNthankfulneſs to our benefactors.
Eſpecially thoſe that admoniſh us.
Not amending upon their reproof.
Being angry at them for it.
Not reverencing our civil parent, the lawful magiſtrate.
Judging and ſpeaking evil of him.
Grudging his juſt tributes.
Sowing Sedition among people.
Refuſing to obey his lawful commands.
Riſing up againſt him, or taking part with them that do.
Deſpiſing our ſpiritual Fathers.
Not loving them for their works ſake.
Not obeying thoſe commands of God they deliver to us.
Seeking to withhold from them their juſt maintainance.
Forſaking our lawful paſtors, to follow factious teachers.

PARENTS.

STubborn and irreverent behaviour to our natural Parents.
Despising and publishing their infirmities.
Not loving them, nor endeavouring to bring them comfort.
Contemning their counsels.
Murmuring at their government.
Coveting their estates, though by their death.
Not ministring to them in their wants of all sorts.
Neglecting to pray for God's blessing on the several sorts of Parents.
Want of natural affection to children.
Mothers refusing to nurse them without a just impediment.
Not bringing them timely to baptism.
Not early instructing them in the ways of God.
Suffering them, for want of timely correction, to get customs of sin.
Setting them evil examples.
Discouraging them by harsh and cruel Usage.
Not providing for their subsistence according to our ability.
Consuming their portions in our own riot.
Reserving all till our death, and letting them want in the mean time.
Not seeking to entail a blessing on them by our Christian lives.
Not heartily praying for them.
Want of affection to our natural brethren.
Envyings and heart-burnings towards them.

DUTY

Duty to Brethren.

NOT loving our ſpiritual Brethren, i. e. *our fellow Chriſtians.*
Having no fellow-feeling of their ſufferings.
Cauſleſly forſaking their communion in holy duties.
Not taking deeply to heart the deſolations of the Church.

Marriage.

MArrying within the degrees forbidden.
Marrying for undue ends, as covetouſneſs, luſt, &c.
Unkind, froward, and unquiet behaviour towards the husband or wife.
Unfaithfulneſs to the bed.
Not bearing with the Infirmities of each other.
Not endeavouring to advance one another's good, ſpiritual or temporal.
The wife reſiſting the lawful commands of her husband.
Her ſtriving for rule and dominion over him.
Not praying for each other.

Friendship.

UNfaithfulneſs to a Friend.
Betraying his ſecrets.
Denying him aſſiſtance in his needs.
Neglecting lovingly to admoniſh him.
Flattering him in his faults.
Forſaking his Friendſhip upon ſlight or no cauſe.

Making leagues in sin, instead of virtuous friendship.

Servants.

Servants disobeying the lawful commands of their Masters.
Purloining their goods.
Carelesly wasting them.
Murmuring at their rebukes.
Idleness.
Eye-service.

Masters.

Masters using servants tyrannically and cruelly.
Being too remiss, and suffering them to neglect their duty.
Having no care of their souls.
Not providing them means of instruction in religion.
Not admonishing them, when they commit sins.
Not allowing them time and opportunity for prayer and the worship of God.

Charity.

Want of Bowels and Charity to our neighbours.
Not heartily desiring their good, spiritual or temporal.
Not loving and forgiving enemies.
Taking actual revenges upon them.
Falseness, professing kindness, and acting none.

Not

Not labouring to do all the good we can to the soul of our neighbour.
Not assisting him to our power in his bodily distresses.
Not defending his good name, when we know him slandered.
Denying him any neighbourly office to preserve or advance his estate.
Not defending him from oppression, when we have power.
Not relieving him in his poverty.
Not giving liberally and chearfully.

Going to Law.

NOT loving peace.
Going to law upon slight occasions.
Bearing inward enmity to those we sue.
Not labouring to make peace among others.

THE use of this catalogue of sins *is this: Upon days of humiliation, especially before the* Sacrament, *read them considering over, and at every particular ask thine own heart,* Am I guilty of this? *And whatsoever, by such examination, thou findest thy self faulty in, confess particularly and humbly to God, with all the heightning circumstances which may any way increase their guilt, and make serious resolutions against every such sin for the future: After which thou mayst use this form following.*

O LORD, I am ashamed, and blush to lift up my face to thee; for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single, but repeated acts of sin: For, O Lord, of all this black catalogue, which I have now brought forth before thee, how few are there which I have not often committed? nay, which are not become even habitual and customary to me? And to this frequency I have added both a greediness and obstinacy in sinning, turning into my course as the horse rusheth into the battle, doing evil with both hands, earnestly; yea, hating to be reformed, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means, whether of judgment or mercy, which thou hast used to draw me to thy self. Nay, O Lord, even my repentances may be numbred amongst my greatest sins: They have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no fruit in amendment of life; but I have still returned with the dog to the vomit, and the sow to the mire again, and have added the breach of resolutions and vows to all my former guilts. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, I am

most

moſt worthy to take part in it, even in the ſecond death, the lake of fire and brimſtone. This, this, O Lord, is in juſtice to be the portion of my cup; to me belongs nothing but ſhame and confuſion of face eternally; but to thee, O Lord God, belongeth mercy and forgiveneſs, tho' I have rebelled againſt thee. O remember not my ſins and offences, but according to thy mercy think now upon me, O Lord, for thy goodneſs. Thou ſenteſt thy Son to ſeek and to ſave that which was loſt: Behold, O Lord, I have gone aſtray like a ſheep that is loſt; O ſeek thy ſervant, and bring me back to the Shepherd and Biſhop of my ſoul. Let thy Spirit work in me a hearty ſenſe and deteſtation of all my abominations, that true contrition of heart which thou haſt promiſed not to deſpiſe; and then be thou pleaſed to look on me to take away all iniquity, and receive me graciouſly; and for his ſake, who hath done nothing amiſs, be reconciled to me, who have done nothing well: Waſh away the guilt of my ſins in his blood, and ſubdue the power of them by his grace. And grant, O Lord, that I may from this hour bid a final adieu to all ungodlineſs and worldly luſts, that I may never once more caſt a look towards *Sodom*, or long after the fleſh-pots of *Egypt*; but conſecrate my ſelf entirely to thee, to ſerve thee in righteouſneſs and true holineſs, reckoning my ſelf to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord and bleſſed Saviour.

This penitential *Psalm* may also fitly be used.

PSALM LI.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou might'st be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deli-

Deliver me from blood-guiltineſs, O God, thou that art the God of my health, and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offering.

The ſacrifice of God is a troubled ſpirit; a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion, *build thou the walls of* Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with the burnt-offerings and oblations; then they ſhall offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

PRAYERS *before the receiving of the bleſſed* SACRAMENT.

O Moſt merciful God, who haſt in thy great goodneſs prepared this ſpiritual feaſt for ſick and famiſhed ſouls, make my deſires and gaſping after it anſwerable to my needs of it. I have with the prodigal, waſted that portion of

of grace thou beſtowedſt upon me, and therefore do infinitely want a ſupply out of this treaſury: But, O Lord, how ſhall ſuch a wretch as I dare to approach this holy table? I am a dog, how ſhall I preſume to take the childrens bread? or how ſhall this ſpiritual Manna, this food of Angels, be given to one who hath choſen to feed on huſks with ſwine? nay, to one, who hath already ſo often trampled theſe precious things under foot, either careleſly neglecting, or unworthily receiving theſe holy myſteries? O Lord, my horrible guiltineſs makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, ſhall my polluted Soul be waſhed, if not in this fountain which thou haſt opened for ſin, and for uncleanneſs? Hither therefore I come, and thou haſt promiſed, that him that cometh to thee thou wilt in no wiſe caſt out; This is, O Lord, the blood of the New Teſtament; grant me ſo to receive it, that it may be to me for remiſſion of ſins; and tho' I have ſo often, and ſo wretchedly broken my part of that covenant, whereof this Sacrament is a ſeal, yet be thou graciouſly pleaſed to make good thine; to be merciful to my unrighteouſneſs, and remember my ſins and my iniquities no more: And not only ſo, but to put thy laws into my heart, and to write them in my mind; and by the power of thy grace diſpoſe my ſoul to ſuch a ſincere and conſtant obedience, that I may never again

provoke

provoke thee. Lord grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Saviour, and all the benefits of his passion; and to that end give me such a preparation of soul, as may qualify me for it: Give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings; and by being suppled in my own tears, I may be the fitter to be washed in his blood: Raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast: And let, O Lord, that infinite love of Christ, in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him; and that so vehement, that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul; and such as may also extend it self to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the wedding garment, and make me, tho' of my self a most unworthy, yet by thy mercy an acceptable guest at this holy table; that I may not eat nor drink my own condemnation; but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may

ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glory. Grant this, O Lord, for thy dear Son's sake, Jesus Christ.

Another.

O Blessed Jesus, who once offeredst up thy self for me upon the Cross, and now offerest thy self to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me; but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee: O loose me from this band, wherewith Satan and my own lusts have bound me, and draw me, that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death; but when thou invitest me to life and glory, I turn my back, and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented my self! or if I have come, it hath been rather to defy, than to adore thee; I have brought such troops of thy professed enemies, unrepented sins, along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame. And now of what punishment shall I be thought worthy, who have

have thus trampled under foot the Son of God, and counted the blood of the covenant an unholy thing? Yet, O merciful Jesu, this blood is my only refuge: O let this make my atonement, or I perish eternally. Wherefore didst thou shed it but to save sinners? Neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one; O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me; for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge, until thy Father's Indignation be over past. O thou who hast as my high priest sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf; and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee; O warm and enliven them: And as in this Sacrament, that transcendent love of thine in dying for me is shed forth, so I beseech thee, let it convey such grace into me, as may enable me to make some returns of love. O let this divine fire descend from Heaven into my soul, and let my sins be the burnt-offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart, that I may never again defile that place which thou hast chosen for thy temple. Thou diedst, O

dear

dear Jesu, to redeem me from all iniquity; O let me not again sell my self to work wickedness, but grant that I may approach thee at this time with more sincere and fixed resolutions of an entire reformation; and let me receive such grace and strength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diseases my soul groans under. [*Here mention thy most prevailing corruptions.*] And tho' I lie never so long at the pool of *Bethesda*, come never so often to thy table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant that I may now so touch thee, that every one of these loathsome issues may immediately stanch; that these sicknesses may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ, hear me, and grant I may now approach thee with such humility and contrition, love and devotion, that thou mayst vouchsafe to come unto me, and abide with me, communicating to me thy self, and all the merits of thy passion. And then, O Lord, let no accusations of Satan or my own conscience amaze or distract me; but having peace with thee, let me also have peace in my self, that this wine may make glad, this bread of life may strengthen my heart, and enable me chearfully to run the way of thy commandments.

Grant

Grant this, merciful Saviour, for thine own bowels and compaſſion's ſake.

EJACULATIONS, to be uſed at the LORD'S SUPPER.

LORD, I am not worthy that thou ſhouldſt come under my roof.

I have ſinned: What ſhall I do unto thee, O thou Preſerver of men?

[*Here recollect ſome of thy greateſt ſins.*]

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the cry of his blood, which ſpeaketh better things than that of *Abel.*

By his Agony and bloody Sweat, by his Croſs and Paſſion, good Lord, deliver me.

O Lamb of God, which takeſt away the ſins of the world, grant me thy peace.

O Lamb of God, which takeſt away the ſins of the world, have mercy upon me.

Immediately before Receiving.

THou haſt ſaid, that he that eateth thy fleſh, and drinketh thy blood, hath eternal life.

Behold

Behold the ſervant of the Lord, be it unto me according to thy word.

At the receiving of the Bread.

BY thy crucified Body deliver me from this body of death.

At the receiving of the Cup.

O Let this Blood of thine purge my conſcience from dead works to ſerve the living God.

Lord, if thou wilt, thou canſt make me clean.

O touch me, and ſay, I will, be thou clean.

After Receiving.

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory, and power be to him that ſitteth upon the throne, and to the Lamb for ever and ever. *Amen.*

I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my foot-ſteps ſlip not.

A THANKSGIVING *after the Receiving of the Sacrament.*

O Thou Fountain of all goodneſs, from whom every good and perfect gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful Heart, to bleſs and praiſe thee for thoſe ineſtimable mercies thou haſt vouchſafed me. Lord, what is man, that thou ſhouldſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of men, that I ſhould have any part in this atonement, who have ſo often deſpiſed him and his ſufferings? O the height and depth of this mercy of thine, that art pleaſed to admit me to the renewing of that covenant with thee, which I have ſo often and ſo perverſly broken! That I, who am not worthy of that daily bread which ſuſtains the body, ſhould be made partaker of this bread of life, which nouriſheth the ſoul! And that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy grace into wantonneſs, to make thy mercy an occaſion of ſecurity, but let this unſpeakable love of thine conſtrain me to obedience; that ſince my bleſſed Lord hath died for me, I may no longer live unto my ſelf, but to him. O Lord,

I know there is no concord between Christ and *Belial*; therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chase him thence, but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies; but especially deliver me from my self, from the treachery of my own heart, which is too willing to yield it self a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. [*Here mention thy most dangerous temptations.*] And, Lord, let my Saviour's sufferings for my sins, and the vows I have now made against them, never depart from my mind; but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts, which nailed his hands, pierced his side, and made his soul heavy to the death: But that having now a-new listed my self under his banner, I may fight manfully, and follow the Captain of my salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare: O be thou my strength, who am not able of my self to struggle with the slightest temptations. How often have I turned my back in the day of battle? How many

many of these sacramental vows have I violated? And, Lord, I have still the same unconstant deceitful heart to betray me to the breach of this. O thou, who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow; but that having my heart whole with thee, I may continue stedfast in thy covenant, that not one good purpose which thy spirit hath raised in me this day, may vanish, as so many have formerly done; but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my crucified Saviour.

A Prayer of Intercession, to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovedst mankind, as to give thy dear Son out of thy bosom to be a propitiation for the sins of the whole world, grant that the effect of this redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and wilful sin forfeit his part in it; but by the power of thy grace bring all, even the most obstinate sinners, to repentance. Enlighten all that sit in darkness, all Jews, Turks, Infidels, and Hereticks; take from them all blindness, hardness of heart, and contempt of thy Word; and so

fetch them home, bleſſed Lord, unto thy fold, that they may be ſaved among the number of the true *Iſraelites*. And for all thoſe upon whom the name of thy Son is called, grant, O Lord, that their converſations may be ſuch as becometh the Goſpel of Chriſt; that his name be no longer blaſphemed among the Heathens through us. O bleſſed Lord, how long ſhall *Chriſtendom* continue the vileſt part of the world, a ſink of all thoſe abominable pollutions, which even Barbarians deteſt? O let not our profeſſion and our practice be always at ſo wide a diſtance. Let not the diſciples of the holy and immaculate Jeſus be of all others the moſt profane and impure. Let not the ſubjects of the Prince of Peace be of all others the moſt contentious and bloody; but make us Chriſtians in deed, as well as in name, that we may walk worthy of that holy vocation wherewith we are called, and may all with one mind and one mouth glorify thee the Father of our Lord Jeſus Chriſt. Have mercy on this languiſhing Church; look down from Heaven, the habitation of thy holineſs, and of thy glory. Where is thy zeal and thy ſtrength, the ſounding of thy bowels and of thy mercies towards us? Are they reſtrained? Be not wroth very ſore, O Lord, neither remember iniquity for ever: But though our backſlidings are many, and we have grievouſly rebelled, yet according to all thy goodneſs let thy anger and thy fury be turned away, and cauſe thy face

face to ſhine upon thy ſanctuary, which is deſolate, for the Lord's ſake; and ſo ſeparate between us and our ſins, that they may no longer ſeparate between us and our God. Save and defend all Chriſtian kings, princes and governors, eſpecially thoſe to whom we owe ſubjection; plead thou their cauſe, O Lord, againſt thoſe that ſtrive with them, and fight thou againſt thoſe that fight againſt them; and ſo guide and aſſiſt them in the diſcharge of that office whereunto thou haſt appointed them, that under them we may lead a quiet and peaceable life in all godlineſs and honeſty. Bleſs them that wait at thine altar, open thou their lips, that their mouth may ſhew forth thy praiſe. O let not the lights of the world be put under buſhels, but place them in their candleſticks, that they may give light to all that are in the houſe. Let not *Jeroboam*'s prieſts profane thy ſervice; but let the ſeed of *Aaron* ſtill miniſter before thee. And, O thou Father of mercies, and God of all comfort, ſuccour and relieve all that are in affliction: Deliver the outcaſt and poor; help them to right that ſuffer wrong; let the ſorrowful ſighing of the priſoners come before thee; and according to the greatneſs of thy power preſerve thou thoſe that are appointed to die; grant eaſe to thoſe that are in pain, ſupplies to thoſe that ſuffer want; give to all preſumptuous ſinners a ſenſe of their ſins, and to all deſpairing a ſight of thy mercies; and do thou, O Lord,

for every one abundantly above what they can ask or think. Forgive my enemies, persecutors, and slanderers, and turn their hearts. Pour down thy blessings on all my friends and benefactors, all who have commended themselves to my prayers. [*Here thou mayest name particular persons.*] And grant, O merciful Father, that through this blood of the cross we may all be presented pure and unblameable, and unreproveable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and Holy Ghost for ever.

A Prayer in Time of common Persecution.

O Blessed Saviour, who hast made the cross the badge of thy disciples, enable me, I beseech thee, willingly and chearfully to embrace it: Thou seest, O Lord, I am fallen into days, wherein he that departeth from evil, maketh himself a prey: O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a prey to men, may by thee be accepted as a sacrifice to God. Lord, preserve me so by thy Grace, that I never suffer as an evil doer; and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy name. O thou, who for my

sake

ſake enduredſt the croſs, and deſpiſedſt the ſhame, let the example of that love and patience prevail againſt all the tremblings of my corrupt heart, that no terrors may ever be able to ſhake my conſtancy; but that, how long ſoever thou ſhalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedneſs. Lord, thou knoweſt whereof I am made, thou remembreſt that I am but fleſh; and fleſh, O Lord, ſhrinks at the approach of any thing grievous, it is thy Spirit, thy Spirit alone, that can uphold me. O eſtabliſh me with thy free Spirit, that I be not weary and faint in my mind: And by how much the greater thou diſcerneſt my weakneſs, ſo much the more do thou ſhew forth thy power in me; and make me, O Lord, in all temptations, ſtedfaſtly to look to thee the Author and Finiſher of my faith; that ſo I may run the race which is ſet before me, and reſiſt even unto blood, ſtriving againſt ſin. O dear Jeſus, hear me; and tho' Satan deſire to have me, that he may winnow me as wheat, yet do thou, O bleſſed Mediator, pray for me, that my faith fail not; but that, tho' it be tried with fire, it may be found unto praiſe and glory, and honour, at thy appearing. And, O Lord, I beſeech thee, grant that I may preſerve not only conſtancy towards God, but charity alſo towards men, even thoſe whom thou ſhalt permit to be the inſtruments of my ſufferings: Lord, let me not fail to imitate that

admirable meekneſs of thine, in loving and praying for my greateſt perſecutors: And do thou, O Lord, overcome all their evil with thy infinite goodneſs, turn their hearts, and draw them powerfully to thy ſelf, and at laſt receive both me and mine enemies into thoſe manſions of peace and reſt, where thou reigneſt with the Father and the Holy Ghoſt, one God, for ever.

A Prayer in Time of Affliction.

O Juſt and holy Lord, who with rebukes doſt chaſten man for ſin, I deſire unfeignedly to humble my ſelf under thy mighty hand, which now lies heavy upon me: I heartily acknowledge, O Lord, that all I do, all I can ſuffer, is but the due reward of my deeds; and therefore in thy ſevereſt inflictions I muſt ſtill ſay, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beſeech thee, in judgment remember mercy: And though my ſins have enforced thee to ſtrike, yet conſider my weakneſs, and let not thy ſtripes be more heavy or more laſting, than thou ſeeſt profitable for my ſoul: Correct me but with the chaſtiſement of a father, not with the wounds of an enemy; and though thou take not off thy rod, yet take away thine anger. Lord, do not abhor my ſoul, nor caſt thy ſervant away in diſpleaſure, but pardon my ſins, I beſeech thee; and if yet in thy fatherly wiſdom thou ſee fit to pro-

prolong thy corrections, thy bleſſed will be done. I caſt my ſelf, O Lord, at thy feet; do with me what thou pleaſeſt: Try me as ſilver is tried, ſo thou bring me out purified. And Lord, make even my fleſh alſo to ſubſcribe to this reſignation, that there may be nothing in me that may rebel againſt thy hand, but that having perfectly ſuppreſſed all repining thoughts, I may chearfully drink of this cup: And, how bitter ſoever thou ſhalt pleaſe to make it, Lord, let it prove medicinal, and cure all the diſeaſes of my ſoul, that it may bring forth in me the peaceable fruit of righteouſneſs, that ſo theſe light afflictions, which are but for a moment, may work for me a far more exceeding and eternal weight of glory through Jeſus Chriſt.

A Thankſgiving for Deliverance.

O Bleſſed Lord, who art gracious and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil; I thankfully acknowledge before thee, that thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities. My rebellions, O Lord, deſerve to be ſcourged with ſcorpions, and thou haſt corrected them only with a gentle and fatherly rod; neither haſt thou ſuffered me to lie long under that, but haſt given me a timely and a gracious iſſue out of my late diſtreſſes. O Lord, I will be glad, and rejoyce in thy mercy;

mercy; for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity. Thou haſt ſmitten, and thou haſt healed me. O let theſe various methods of thine have their proper effects upon my ſoul, that I, who have felt the ſmart of thy chaſtiſements, may ſtand in awe, and not ſin: And that I, who have likewiſe felt the ſweet refreſhings of thy mercy, may have my heart raviſhed with it, and knit to thee in the firmeſt bands of love; and that by both I may be preſerved in a conſtant entire obedience to thee all my days, through Jeſus Chriſt.

Directions for the Time of Sickneſs.

WHEN thou findeſt thy ſelf viſited with Sickneſs, thou art immediately to remember, that it is God, which with rebukes doth chaſten man for ſin. *And therefore let thy firſt care be to find out what it is that provokes him to ſmite thee: and to that purpoſe examine thine own heart, ſearch diligently what guilts lie there, confeſs them humbly and penitently to God, and, for the greater ſecurity, renew thy repentance for all the old ſins of thy former life; beg moſt earneſtly and importunately his mercy and pardon in Chriſt Jeſus, and put on ſincere and zealous reſolutions of for-*

forſaking every evil way for the reſt of that time which God ſhall ſpare thee. And that thy own heart deceive thee not in this ſo weighty a buſineſs, it will be wiſdom to ſend for ſome godly divine, *not only to aſſiſt thee with his prayers, but with his counſel alſo. And to that purpoſe open thy heart ſo freely to him, that he may be able to judge whether thy repentance be ſuch as may give thee confidence to appear before God's dreadful tribunal; and that, if it be not, he may help thee what he can towards the making it ſo. And when thou haſt thus provided for thy better part, thy ſoul, then conſider thy body alſo: And as the Wiſe man ſaith,* Eccluſ. xxxviii. 12. *Give place* to the phyſician; for the Lord hath created him. *Uſe ſuch means as may be moſt likely to recover thy health; but always remember that the ſucceſs of them muſt come from God; and beware of* Aſa's *ſin, who* ſought to the phyſicians, and not to the Lord, 2 *Chr.* xvi. 12. *Diſpoſe alſo betimes of thy temporal affairs, by making thy* will, *and ſetting all things in ſuch order as thou meaneſt finally to leave them in, and defer it not till thy ſickneſs grow more violent: For then perhaps thou ſhalt not have ſuch uſe of thy reaſon as may fit thee for it; or, if thou have, it will be then much more ſeaſonable to imploy thy thoughts on higher things, on the world thou art going to, rather than that thou art about to leave. We cannot carry the things of this world with us when we go hence, and it is not fit we ſhould carry the thoughts*

thoughts of them. Therefore let thoſe be early diſpatched, that they may not diſturb thee at laſt.

A Prayer for a ſick Perſon.

O Merciful and righteous Lord, the God of health and of ſickneſs, of life and of death, I moſt unfeignedly acknowledge that my great abuſe of thoſe many days of ſtrength and welfare, which thou haſt afforded me, hath moſt juſtly deſerved thy preſent viſitation. I deſire, O Lord, humbly to accept of this puniſhment of mine iniquity, and to bear the indignation of the Lord, becauſe I have ſinned againſt him. And, O thou merciful Father, who deſigneſt not the ruin, but the amendment of thoſe, whom thou ſcourgeſt, I beſeech thee by thy grace ſo to ſanctify this correction of thine to me, that this ſickneſs of my body may be a means of health to my ſoul; make me diligent to ſearch my heart; and do thou, O Lord, enable me to diſcover every accurſed thing, how cloſely ſoever concealed there, that by the removal thereof I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee; and then, if it be thy bleſſed will, heal my body alſo; reſtore the voice of joy and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But if in thy wiſdom thou haſt otherwiſe diſpoſed, if thou haſt determined that this ſick-

neſs ſhall be unto death, I beſeech thee to fit and prepare me for it: Give me that ſincere and earneſt repentance, to which thou haſt promiſed mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and, in all the pains of my body, in all the agonies of my ſpirit, let thy comforts refreſh my ſoul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly houſe of this tabernacle is diſſolved, I may have a building of God, an houſe not made with hands, eternal in the Heavens; and that for his ſake, who by his precious blood hath purchaſed it for me, even Jeſus Chriſt.

A Thankſgiving for Recovery.

O Gracious Lord, the God of the ſpirits of all fleſh, in whoſe hand my time is, I praiſe and magnify thee, that thou haſt, in love to my ſoul, delivered it from the pit of corruption, and reſtored me to health again. It is thou alone, O Lord, that haſt preſerved my life from deſtruction; thou haſt chaſtened and corrected me, but thou haſt not given me over unto death. O let this life, which thou haſt thus graciouſly ſpared, be wholly conſecrated to thee. Behold, O Lord, I am by

by thy mercy made whole; O make me ſtrictly careful to ſin no more, leſt a worſe thing come unto me. Lord, let not this reprieve thou haſt now given me, make me ſecure, as thinking that my Lord delayeth his coming; but grant me, I beſeech thee, to make a right uſe of this long ſuffering of thine, and ſo to imploy every minute of that time thou ſhalt allow me, that when thou ſhalt appear, I may have confidence, and not be aſhamed before thee at thy coming. Lord, I have found by this approach towards death how dreadful a thing it is to be taken unprepared: O let it be a perpetual admonition to me to watch for my Maſter's coming: And when the pleaſures of ſin ſhall preſent themſelves to entice me, O make me to remember how bitter they will be at the laſt. O Lord, hear me; and as thou haſt in much mercy afforded me time, ſo grant me alſo grace to work out my own ſalvation, to provide oil in my lamp, that when the Bridegroom cometh, I may go in with him to the marriage. Grant this, I beſeech thee, for thy dear Son's ſake.

A Prayer at the Approach of Death.

O Eternal and everlaſting God, who firſt breathedſt into man the breath of life, and when thou takeſt away that breath, he dies, and is turned again to his duſt; look with compaſſion on me thy poor creature, who am now drawing near the gates of death, and,

which

which is infinitely more terrible, the bar of Judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knoweſt all things. The ſins I know, and remember, fill me with horror, but there are alſo multitudes of others, which I either obſerved not at that time, or have ſince careleſly forgot, which are all preſent to thee. Thou ſetteſt my miſdeeds before thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minutely provocations of ſo many years ariſe? How long ſhall one ſo ungodly ſtand in thy judgment, or ſuch a ſinner in the congregation of the righteous? And, to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the inſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me, that my preſent diſlikes of my ſins are not rather the effects of my amazing danger, than of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly ſincere. O Lord, when I conſider this, fearfulneſs and trembling cometh upon me, and an horrible dread overwhelmeth me, my fleſh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miſery upon the depth of thy mercy: Lord, ſave now, or I periſh

periſh eternally. O thou, who willeſt not that any ſhould periſh, but that all would come to repentance, bring me, I beſeech thee, tho' thus late, to a ſincere repentance, ſuch as thou wilt accept, who trieſt the heart. Create in me, O God, a clean heart, and renew a right ſpirit within me. Lord, one day is with thee as a thouſand years; O let thy mighty Spirit work in me now in this my laſt day, whatſoever thou ſeeſt wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my ſins, and enable me to preſent thee with that ſacrifice of a broken and contrite heart, which thou haſt promiſed not to deſpiſe; that by this I may be made capable of that atonement, which thy dear Son hath, by the more excellent oblation of himſelf, made for all repenting ſinners. He is the Propitiation for our ſins; he was wounded for our tranſgreſſions; he was bruiſed for our iniquities; the chaſtiſement of our peace was on him. O heal me by his ſtripes, and let the cry of his blood drown the clamour of my ſins. I am indeed a child of wrath, but he is the Son of thy love; for his ſake ſpare me, O Lord, ſpare thy creature, whom he hath redeemed with his moſt precious blood, and be not angry with me for ever. In his wounds, O Lord, I take ſanctuary; O let not thy vengeance purſue me to this city of refuge: My ſoul hangeth upon him, O let me not periſh with a

Jeſus,

Jeſus, with a Saviour in my Arms. But by his agony and bloody ſweat, by his croſs and paſſion, by all that he did and ſuffered for ſinners, good Lord, deliver me; deliver me, I beſeech thee, from the wages of my ſins, thy wrath, and everlaſting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refuſing to anſwer me in this time of my greateſt need. Lord, there is but a ſtep between me and death; O let not my ſun go down upon thy wrath, but ſeal my pardon, before I go hence, and be no more ſeen. Thy loving-kindneſs is better than the life it ſelf; O let me have that in exchange, and I ſhall moſt gladly lay down this mortal life. Lord, thou knoweſt all my deſire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy name, for ſweet is thy mercy; take away the ſting of death, the guilt of my ſins; and then, though I walk through the valley of the ſhadow of death, I will fear no evil. I will lay me down in peace, and, Lord, when I awake up, let me be ſatisfied with thy preſence in thy glory. Grant this, merciful God, for his ſake, who is both the Redeemer and Mediator of ſinners, even Jeſus Chriſt.

PSALMS.

PUT me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

There is no health in my fleſh, becauſe of thy diſpleaſure: Neither is there any reſt in my bones by reaſon of my ſins.

For my wickedneſſes are gone over my head, and are a ſore burden, too heavy for me to bear.

My wounds ſtink, and are corrupt, through my fooliſhneſs.

Therefore is my ſpirit vexed within me, and my heart within me is deſolate.

My ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth.

Turn thee unto me, and have mercy upon me; for I am deſolate and in miſery.

If thou, Lord, ſhouldeſt be extreme to mark what is done amiſs, O Lord, who may abide it?

O remember not the ſins and offences of my youth: But according to thy mercy think thou upon me, for thy goodneſs.

Look upon my adverſity and miſery, and forgive me all my ſin.

Hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and hear me.

Out

Out of the deep do I call unto thee: Lord, hear my voice.

Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

O go not from me; for trouble is hard at hand, and there is none to help.

I ſtretch forth my hands unto thee: My ſoul gaſpeth unto thee as a thirſty land.

Draw nigh unto my ſoul, and ſave it: O deliver me, becauſe of my enemies.

For my ſoul is full of trouble, and my life draweth nigh unto Hell.

Save me from the Lions mouth: hear me from among the horns of the unicorns.

O ſet me upon the Rock that is higher than I, for thou art my hope and a ſtrong tower for me againſt the enemy.

Why art thou ſo heavy, O my ſoul, and why art thou ſo diſquieted within me?

Put thy truſt in God; for I will yet give him thanks for the help of his countenance.

The Lord ſhall make good his loving kindneſs towards me; yea, thy mercy, O Lord, endureth for ever: deſpiſe not thou the work of thine own hands.

O God, thou art my God; early will I ſeek thee. My ſoul thirſteth for thee; my fleſh alſo longeth after thee, in a barren and dry land, where no water is.

Like as the hart deſireth the water-brook, ſo longeth my ſoul after thee, O God.

My ſoul is athirſt for God, even for the living God: When ſhall I come to appear before the preſence of God?

How amiable are thy dwellings, O Lord of Hoſts!

My ſoul hath a deſire and longing to enter into the courts of the Lord: my fleſh and my heart rejoyceth in the living God.

O that I had wings like a dove! for then would I flee away, and be at reſt.

O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

For one day in thy courts is better than a thouſand.

I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

I ſhould utterly have fainted, but that I believed verily to ſee the goodneſs of the Lord in the land of the living.

Thou art my Helper and my Redeemer: O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I ſeek for ſuccour, but of thee, who for my ſins art juſtly diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou

Thou knoweſt, Lord, the ſecrets of my heart, ſhut not up thy merciful ears to my prayer, but hear me, O Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy judge eternal, ſuffer me not at my laſt hour, for any pains of Death, to fall from thee.

Father, I have ſinned againſt Heaven, and before thee, and am not worthy to be called thy child: Yet, O Lord, do not thou caſt off the bowels and compaſſions of a Father; but, even as a Father pitieth his own children, ſo be thou merciful unto me.

Lord, the Prince of this World cometh, O let him have nothing in me; but, as he accuſeth, do thou abſolve: He lays many and grievous things to my charge, which he can too well prove; I have nothing to ſay for my ſelf, do thou anſwer for me, O Lord my God.

O Lord, I am clothed with filthy garments, and Satan ſtands at my right hand to reſiſt me; O be thou pleaſed to rebuke him, and pluck me as a brand out of the fire; cauſe mine iniquities to paſs from me, and clothe me with the righteouſneſs of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time. O ſave and deliver me, leſt he devour my ſoul like a lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution; my very righteouſneſſes are as filthy rags. O waſh me, and make me white in the blood of the Lamb, that ſo I may be fit to ſtand before thy throne.

Lord, the ſnares of death compaſs me round about; O let not the pains of Hell alſo take hold upon me: But though I find trouble and heavineſs: yet, O Lord, I beſeech thee, deliver my ſoul.

O dear Jeſus, who haſt bought me with the precious price of thine own blood, challenge now thy purchaſe, and let not the malice of Hell pluck me out of thy hand.

O bleſſed High Prieſt, who art able to ſave them to the utmoſt, who come unto God by thee; ſave me, I beſeech thee, who have no hope but on thy Merits and Interceſſion.

O God, I confeſs I have defaced that image of thine thou didſt imprint upon my Soul; yet, O thou faithful Creator, have pity on thy Creature.

O Jeſu, I have by my many and grievous ſins crucified thee afreſh; yet thou who prayedſt for thy perſecutors, intercede for me alſo, and ſuffer not, O my Redeemer, my Soul (the price of thy blood) to periſh.

O Spirit of grace, I have, by my horrid impieties, done deſpite to thee; yet, O bleſſed Comforter, though I have often grieved thee, be thou pleaſed to ſuccour and re-

lieve me, and ſay unto my ſoul, I am thy ſalvation.

Mine eyes look unto thee, O Lord, in thee is my truſt; O caſt not out my Soul.

O Lord, in thee have I truſted; let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every ſon, whom thou receiveſt; let me not be weary of thy correction, but give me ſuch a perfect ſubjection to thee the Father of ſpirits, that this chaſtiſement may be for my profit, that I may thereby be partaker of thy Holineſs.

O thou Captain of my Salvation, who wert made perfect by ſufferings, ſanctify to me all the pains of body, all the terrors of mind, which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments; make me chearfully and thankfully to bear my preſent pains: chaſten me as thou pleaſeſt here, that I may not be condemned with the World.

Lord, the waters are come in even unto my Soul: O let thy Spirit move upon theſe waters, and make them like the pool of *Bethesda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then entredſt into thy Glory; make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O dear Jesus, who humbledst thy self to the death of the cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of Heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant, whom thou hast redeemed with thy most precious blood.

Make me to be numbred with thy Saints in glory everlasting.

Thou art the resurrection and the life: He that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh and my heart faileth; but God is the strength of my heart and my portion for ever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I groan earnestly, desiring to be cloathed upon with that house from heaven.

I desire to put off this my tabernacle: O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness: O take me from

from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly troden under my feet.

I cannot here attend one minute to thy service without distraction; O take me up to stand before thy throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations: O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in the state of banishment and absence from the Lord: O take me where I shall for ever behold thy face, and follow the Lamb whithersoever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

O Blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth. Come, Lord Jesu, come quickly.

PRAYERS

FOR

Their Uſe, who mourn in ſecret for the *publick Calamities*, &c.

PSALM LXXIV.

O God, wherefore art thou abſent from us ſo long? Why is thy wrath ſo hot againſt the ſheep of thy paſture, &c.

Pſal. lxxix. *O God, the Heathen are come into thine inheritance: Thy holy Temple have they defiled, and made* Jeruſalem *an heap of ſtones*, &c.

Pſal. lxxx. *Hear, O thou Shepherd of* Iſrael, *thou that leadeſt* Joſeph *like a ſheep; ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubims*, &c.

A Prayer to be uſed in theſe Times of Calamity.

O Lord God, to whom vengeance belongeth, I deſire humbly to confeſs before thee, both on my own behalf, and that of this nation, that theſe many years of calamity we have groaned under, are but the juſt (yea, mild) returns of thoſe many more years

years of our provocations againſt thee; and that thy preſent wrath is but the due puniſhment of thy abuſed mercy. O Lord, thou haſt formerly abounded to us in bleſſings above all the people of the earth. Thy candle ſhined upon our heads, and we delighted our ſelves in thy great goodneſs: Peace was within our walls, and plenteouſneſs within our palaces: there was no decay, no leading into captivity, and no complaining in our ſtreets: But we turned this grace into wantonneſs; we abuſed our peace to ſecurity, our plenty to riot and luxury; and made thoſe good things, which ſhould have endeared our hearts to thee, the occaſion of eſtranging them from thee. Nay, O Lord, thou gaveſt us yet more precious mercies, thou wert pleaſed thy ſelf to pitch thy tabernacle with us, to eſtabliſh a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths. But, O Lord, we have made no other uſe of that light, than to conduct us to the chambers of death: We have dealt proudly, and not hearkened to thy commandments; and by rebelling againſt the light, have purchaſed to our ſelves ſo much the heavier portion in the outer darkneſs. And now, O Lord, had the overflowings of thy vengeance been anſwerable to that of our ſin, we had long ſince been ſwept away with a ſwift deſtruction, and there had been none of us alive at this day, to implore thy mercy.

But

But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and long-suffering; thou hast sent thy judgments to awaken us to repentance, and hast also allowed us space for it: But alas! we have perverted this mercy of thine beyond all the former; we return not to him that smiteth us, neither do we seek the Lord; we are slidden back by a perpetual back-sliding; no man repenteth him of his wickedness, or saith, What have I done? 'Tis true, indeed, we fear the rod (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it; but by a wretched obstinacy, harden our necks against thee, and refuse to return. And now, O God, what balm is there in *Gilead* that can cure us, who, when thou wouldst heal us, will not be healed? We know thou hast pronounced, that there is no peace to the wicked; and how shall we then pray for peace, that still retain our wickedness? This, this, O Lord, is our sorest disease: O give us medicines to heal this sickness: Heal our souls, and then we know thou canst soon heal our land. Lord, thou hast long spoken by thy Word to our ears, by thy judgments even to all our senses; but unless thou speak by thy Spirit to our hearts, all other calls will still be ineffectual. O send out this voice, and that a mighty voice, such as may awake us out of this lethargy: Thou that didst call *Lazarus* out of the grave, O be pleased to call

us,

us, who are dead, yea putrified in Treſpaſſes and Sins, and make us to awake to Righteouſneſs. And though, O Lord, our frequent Reſiſtances, even of thoſe inward Calls, have juſtly provoked thee to give us up to the Luſts of our own Hearts; yet, O thou boundleſs Ocean of Mercy, who art good not only beyond what we can deſerve, but what we can wiſh; do not withdraw the Influence of thy grace, and take not thy Holy Spirit from us. Thou wert found of thoſe that ſought thee not: O let that act of mercy be repeated to us, who are ſo deſperately, yet ſo inſenſibly ſick, that we cannot ſo much as look after the Phyſician; and by how much our caſe is the more dangerous, ſo much the more ſovereign remedies do thou apply. Lord help us, and conſider not ſo much our unworthineſs of thy aid, as our irremediable ruin, if we want it; Save, Lord, or we periſh eternally. To this end, diſpenſe to us in our temporal intereſt, what thou ſeeſt may beſt ſecure our ſpiritual: If a greater degree of outward miſery will tend to the curing our inward, Lord, ſpare not thy rod, but ſtrike yet more ſharply. Caſt out this Devil, though with never ſo much foaming and tearing. But if thou ſeeſt that ſome return of mercy may be moſt likely to melt us, O be pleaſed ſo far to condeſcend to our wretchedneſs, as to afford us that; and whether by thy ſharper or thy gentler methods, bring us home to thy ſelf: And then,

then, O Lord, we know thy hand is not ſhortned, that it cannot ſave: When thou haſt delivered us from our ſins, thou canſt and wilt deliver us from our troubles. O ſhew us thy mercy, and grant us thy ſalvation, that being redeemed both in our bodies and ſpirits, we may glorify thee in both, in a chearful obedience, and praiſe the name of our God, that hath dealt wonderfully with us, through Jeſus Chriſt our Lord.

A Prayer for the Church.

O Thou great God of recompenſes, who turneſt a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein: Thou haſt moſt juſtly executed that fatal ſentence on this Church, which having once been the perfection of beauty, the joy of the whole earth, is now become a ſcorn and deriſion to all that are round about her. O Lord, what could have been done to thy vineyard, that thou haſt not done in it? And ſince it hath brought forth nothing but wild grapes, it is perfectly juſt with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities teſtify againſt us, yet do thou it for thy name's ſake; for our backſlidings are many, we have ſinned againſt thee. O the hope of *Iſrael*, the Saviour thereof in time of trouble, why ſhouldſt thou be as a ſtranger in the land, as a way-faring

faring man, that turneth aſide to tarry for a night; Why ſhouldſt thou be as a man aſtoniſhed? As a mighty man that cannot ſave? Yet thou, O Lord, art in the midſt of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleaſeſt, take from us the opportunities of our luxury, and it may be a mercy? but, O take not from us the means of our reformation, for that is the moſt direful expreſſion of thy wrath. And tho' we have hated the light, becauſe our deeds were evil, yet, O Lord, do not, by withdrawing it, condemn us to walk on ſtill in darkneſs; but let it continue to ſhine till it have guided our feet into the way of peace. O Lord, ariſe, ſtir up thy ſtrength, and come and help, and deliver not the ſoul of thy turtle Dove [*this diſconſolate Church*] unto the multitude of the enemy: but help her, O God, and that right early. But if, O Lord, our rebellions have ſo provoked thee, that the *ark muſt wander in the wilderneſs, till all this murmuring generation be conſumed*, yet let not that periſh with us, but bring it at laſt into a *Canaan*, and *let our more innocent poſterity ſee that which in thy juſt judgment thou denieſt to us.* In the mean time, let us not ceaſe to bewail that deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to ſee her in the duſt, nor ever be aſhamed or afraid to own her in her loweſt and moſt perſecuted condition, but eſteem the reproach of Chriſt

greater

greater riches than the treasures of *Egypt*; and so approve our constancy to this our afflicted Mother, that her blessed Lord and Head may own us with mercy, when he shall come in the glory of thee his Father, with the holy Angels. Grant this, merciful Lord, for the same Jesus Christ his sake.

A Prayer for the Peace of the Church.

LORD Jesus Christ, which of thine Almightiness madest all creatures both visible and invisible; which of thy godly wisdom governest and settest all things in most goodly order; which of thine unspeakable goodness keepest, defendest, and furtherest all things; which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead: Vouchsafe, we pray thee, at last to cast down thy countenance upon thy well-beloved Spouse the Church; but let it be that amiable and merciful countenance wherewith thou pacifiest all things in Heaven, in Earth, and whatsoever is above Heaven, and under the Earth. Vouchsafe to cast upon us those tender and pitiful eyes with which thou didst once behold *Peter*, that great shepherd of thy Church, and forthwith he remembred himself, and repented; with which eyes thou once didst view the scattered multitude, and wert moved with compassion, that for lack of

of a good ſhepherd, they wandred as ſheep diſperſed and ſtrayed aſunder. Thou ſeeſt (O good Shepherd) what ſundry ſorts of wolves have broken into thy ſheep-cotes: So that if it were poſſible, the very perfect perſons ſhould be brought into error: Thou ſeeſt with what winds, with what waves, with what ſtorms, thy ſilly ſhip is toſſed, thy ſhip wherein thy little flock is in peril to be drowned. And what is now left, but that it utterly ſink, and we all periſh? For this tempeſt and ſtorm we may thank our own wickedneſs, and ſinful living; we diſcern it well, and confeſs it; we diſcern thy righteouſneſs, and we bewail our unrighteouſneſs; but we appeal to thy mercy, which ſurmounteth all thy works. We have now ſuffered much puniſhment, being ſcourged with ſo many wars, conſumed with ſuch loſſes of goods, ſhaken with ſo many floods; and yet appears there no where any haven or port unto us. Being thus tired and forlorn among ſo ſtrange evils, but ſtill every day more grievous puniſhments, and more ſeem to hang over our heads, we complain not of thy ſharpneſs, moſt tender Saviour, but we diſcern here alſo thy mercy, foraſmuch as much grievouſer plagues we have deſerved: But, O moſt merciful Jeſus, we beſeech thee, that thou wilt not conſider, nor weigh what is due for our deſervings; but rather what becometh thy mercy, without which neither the Angels in Heaven can ſtand ſure before

thee, much leſs we ſilly veſſels of clay. Have mercy on us, O Redeemer, which art eaſy to be intreated; not that we be worthy of thy mercy, but give thou this glory unto thine own name. Suffer not thoſe, which either have not known thee, or do envy thy glory, continually to triumph over us, and ſay, Where is their God? Where is their Redeemer? Where is their Saviour? Where is their Bridegroom, that they thus boaſt on? Theſe opprobrious words redound unto thee, O Lord, while by our evils men weigh and eſteem thy goodneſs, they think we be forſaken, whom they ſee not amended. Once when thou ſlepſt in the ſhip, and a tempeſt ſuddenly ariſing threatned death to all in the ſhip, thou awokeſt at the outcry of a few Diſciples, and ſtraightway, at thine Almighty word, the waters couched, the winds fell, the ſtorm was ſuddenly turned into a great calm; the dumb waters knew their Maker's voice. Now in this far greater tempeſt, wherein not a few mens bodies be in danger, but innumerable ſouls, we beſeech thee, at the cry of thy holy Church, which is in danger of drowning, that thou wilt awake. So many thouſands of men do cry, *Lord, ſave us, we periſh!* the tempeſt is paſt man's power; it is thy word that muſt do the deed. Lord Jeſu, only ſay thou with a word of thy mouth, *Ceaſe, O tempeſt, and forthwith ſhall the deſired calm appear.* Thou wouldeſt have ſpared ſo many

thouſands of moſt wicked men, if in the city of *Sodom* had been found but ten good men. Now here be ſo many thouſands of men, which love the glory of thy name, which ſigh for the beauty of thy houſe; and wilt thou not, at theſe mens prayers, let go thine anger, and remember thine accuſtomed and old mercies? Shalt thou not, with thy heavenly policy, turn our folly into thy glory? Shalt thou not turn the wicked mens evils into thy Church's good? For thy mercy is wont then moſt of all to ſuccour, when the thing is with us paſt remedy; and neither the might nor wiſdom of men can help it. Thou alone bringeſt things that be never ſo out of order into order again, which art the only Author and Maintainer of Peace. Thou framedſt that old confuſion, wherein, without order, without faſhion, confuſedly lay the diſcordant ſeeds of things; and with a wonderful order the things of that nature which fought together, thou didſt allay, and knit in a perpetual band. But how much greater confuſion is this, where is no charity, no fidelity, no bonds of love, no reverence, neither of laws, nor yet of rulers; no agreement of opinions, but, as it were, in a miſ-ordered choir, every man ſingeth a contrary note? Among the heavenly planets is no diſſenſion; the elements keep their place, every one do the office whereunto they be appointed: And wilt thou ſuffer thy ſpouſe, for whoſe ſake all things were made,

thus by continual discords to perish? Shalt thou suffer the wicked spirits, which be authors and workers of discord, to bear such a swing in thy Kingdom unchecked? Shalt thou suffer the strong captain of mischief, whom thou once overthrewest, again to invade thy tents, and to spoil thy soldiers? When thou wert here, a Man conversant among men, at thy voice fled the Devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy name, the wicked spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy Holy Spirit in our breasts: Pluck not from us thy Holy Ghost: Render unto us the joy of thy saving health, and with thy principal Spirit strengthen thy Spouse, and the herdmen thereof.* By this Spirit thou reconciledst the earthly to the heavenly: By this thou didst frame and reduce so many tongues, so many nations, so many sundry sorts of men, into one body of a Church; which body, by the same Spirit, is knit to thee their Head. This Spirit, if thou wilt vouchsafe to renew in all mens hearts, then shall all these foreign miseries cease; or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible chaos: O Lord Jesus, let thy Spirit stretch out it self upon these waters of

evil, wavering opinions. And becauſe thy Spirit, which, according to thy Prophet's ſaying, *containeth all things*, hath alſo the ſcience of ſpeaking; make, that like as unto all them which be of thy houſe is one light, one baptiſm, one God, one hope, one ſpirit, ſo they may alſo have one voice, one note, one ſong, profeſſing one catholick truth. When thou didſt mount up to Heaven *triumphantly*, thou threweſt out from above thy precious things, thou gaveſt gifts among men, thou dealteſt ſundry rewards of thy Spirit: Renew again from above thy old bountifulneſs, give that thing to thy Church, now fainting and growing downward, that thou gaveſt unto her ſhooting up at her firſt beginning. Give unto princes and rulers the grace ſo to ſtand in awe of thee, that they ſo may guide the commonweal, as they ſhould ſhortly render account unto thee, that art the King of kings. Give wiſdom to be always aſſiſtant unto them, that whatſoever is beſt to be done, they may eſpy it in their minds, and purſue the ſame in their doings. Give to the biſhops the gift of prophecy, that they may declare and interpret holy Scripture; not of their own brain, but of thine inſpiring. Give them the threefold charity which thou once demandedſt of *Peter*, what time thou didſt betake unto him the charge of thy ſheep. Give to the prieſts the love of ſoberneſs and of chaſtity. Give to thy people a good will to follow thy com-

mandments, and a readineſs to obey ſuch perſons as thou haſt appointed over them. So ſhall it come to paſs, if through thy gift thy princes ſhall command that thou requireſt, if thy paſtors and herdmen ſhall teach the ſame, and thy people obey them both, that the old dignity and tranquility of the Church ſhall return again, with a goodly order, unto the glory of thy name. Thou ſparedſt the *Ninevites* appointed to be deſtroyed, as ſoon as they converted to repentance; and wilt thou deſpiſe thy houſe falling down at thy feet, which inſtead of ſackcloth, hath ſighs, and inſtead of aſhes, tears? Thou promiſeſt forgiveneſs to ſuch as turn unto thee; but this ſelf-thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the Redeemer, ſave that thou haſt bought. Thou art the Saviour, ſuffer not them to periſh which do hang on thee. Thou art the Lord and Owner, challenge thy poſſeſſion. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy laws. Thou art the Prince of Peace, breathe upon us brotherly love. Thou art the God, have pity on thy humble beſeechers; be thou according to *Paul*'s ſaying, *All things in all men*, to the intent the whole choir of thy Church, with agreeing minds and conſonant voices for mercy

mercy obtained at thy hands, may give thanks unto the Father, Son, and Holy Ghost; which, after the most perfect example of concord, be distinguish'd in property of Persons, and one in nature: To whom be praise and glory eternally. *Amen.*

A PRAYER *for the* KING'S MAJESTY, *out of the* Liber Regalis.

GOD, the unspeakable Author of the World, Creator of Men, Governor of Empires, and Establisher of all Kingdoms, who, out of the Loins of our Father Abraham, didst choose a King that became the Saviour of all Kings and Nations of the Earth; Bless, we beseech thee, thy faithful Servant, and our Dread Sovereign Lord, King GEORGE, with the richest Blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty Aid and Protection; Visit him as thou didst visit Moses in the Bush, Joshua in the Battle, Gideon in the Field, and Samuel in the Temple. Let the Dew of thine abundant Mercies fall upon his Head, and give him the Blessing of David and Solomon. Be unto him an Helmet of Salvation against the Face of his Enemies, and a strong Tower of Defence in the Time of Adversity. Let his Reign be prosperous, and his Days many. Let Peace, and Love, and Holiness, let Justice, and Truth, and all Christian Virtues, flourish in his Time. Let his People serve him with Honour and Obedience. And let him so duly serve thee here on Earth, that he may hereafter everlastingly Reign with thee in Heaven, through Jesus Christ our Lord. Amen.

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